

THE BETTER WAY

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Spiritual Discourses.

WHAT IS LIFE AND WHY IS LIFE WORTH LIVING?

An Inspirational Lecture Delivered by W. J. Colville at Corinthian Hall, Philadelphia, Pa.

Specially Reported for The Better Way.

Why is life worth living? By the question we understand the questioner to refer to all phases of life in external forms, forms which very many people look upon as being probationary. The word probationary is used by religious people with reference to man's earthly existence solely, and though such an idea of life may be very good, in a certain limited sense, it is only correct in so far as it conveys to us the idea that we are all journeying forward to a higher and brighter state of existence than any we have yet realized.

Some writers and speakers endeavor to prove that life is of very little moment, that it is really not worth living; while some Christian scientists of the abstract school, put forward the idea that earthly expression is really non-existent. Now, if this earthly stage of existence is tantamount to nothing, if it means nothing, how came the idea of its actuality into the mind of man? It is utterly impossible for any photographer to take a likeness of "nothing;" there can be no shadow without a substance; there can be no reflection without some tangible form, therefore if any claim that this external phase of existence is really nothing then you must conclude that all phases of existence are shadows or reflections of what is something. But is not the life we are now living a portion of the immortal life of man? We have very frequently heard people calling themselves Christian scientists, people who contend that they teach science purely, declare that they teach that there are no objects in nature, that nature is simply that which is disclosed by our beliefs. Perhaps these people do not put their best thoughts into clear and concise language in so stating the case, for what they mean, no doubt, is, that the whole universe is in reality spiritual, and that therefore what we really see, we see with our spiritual eyes and not with the physical. We cannot say that there are lofty mountains, lovely valleys, verdant hills, trees and beautiful flowers, but we may affirm truly that the essence of everything is spiritual, and were we deprived of mortal forms we should still continue alive in a real spiritual world, where we could enjoy equal and more beautiful scenery, and where we should encounter objects tangible and palpable to our spiritual faculties. The statement that all things are really and essentially spiritual amounts to no more than is to be met with in the works of Swedenborg, particularly in his "Memorable Relations" and in his "Heaven and Hell," wherein we are told that in the invisible or spiritual world, there is everything in the realm of causation that there can be

on earth in the realm of appearance or effect. Every anti-type is in the spiritual world, it necessarily exists there before it can be expressed on earth, and this fact is emphasized by all the ordinary experiences of terrestrial existence.

There is no so-called original form that does not emanate from thought, it is impossible for there to be any conception of anything on earth which is not transferred from the spiritual plane. If mental movement, then, antedates all physical movement, then muscular action is primarily mental action, or if you wish to bring the thought out very plainly, muscular action is the result of prior mental action. There is no difficulty to the logical mind, accustomed to exact reasoning, in placing the lesser within the greater, or in making the higher contain the lower, therefore logically, matter can be included in mind, but mind cannot be included in matter. Mind being more than matter is able to contain it, whilst matter, being the lesser, cannot contain mind, therefore the material world can exist in the spiritual world, whilst the spiritual world cannot exist in the material. What we see can be contained in the larger something that we do not see, as the smaller measure can be included in the greater. All that we know of mind can be included in the life of God, but the infinite life of God cannot be compressed within any limited boundaries of existence. The soul cannot be, strictly speaking, the body, but the body can be included in the spiritual life of man.

The metaphysical form of reasoning and method of statement is the reverse of the materialistic. Materialists acknowledge cause and effect, but reverse the order, while we and they call one thing cause and another thing effect, we disagree on the score of respective order only. The soul is not evolved from protoplasm, life proceeds from within, its cradle is in spirit, from whose action alone can consciousness be evolved. Is it not an axiom of the schools that nothing can be evolved without being first involved? Therefore if the protoplasm evolves mind it is greater than mind, seeing that the greater is the involving whilst the lesser is the evolved. You may arrive at protoplasm, come in contact with germ cells and primordial matter; you may discover where the soul commences its operations, but you cannot declare, logically, that the soul is evolved from external nature. The soul is the builder, and we will all concede that there must be a starting point in the building when the soul commences operations. We do not object to the theory of the believers in the powers of protoplasm, that there may be found a starting point for vital operations in the organism, we only deny that protoplasm can be primal.

In the building of a machine the maker begins to form it at a particular point, so it is clear there must be, in connection with the human organism, a point where operation commences, but the soul, the operator, is always distinct from that through which it manifests itself. Consciousness is not dependent on the body for existence, but the soul uses the body as a means of expression. When we are dealing with the physical organism we are dealing only with what the soul constructs; when we consider what the soul is we must transfer our thought from terrestrial to celestial planes. Now if spirit is life and life is spirit, and there is no other life than the one life, and there is but one Spirit, then when we say there is but one life expressing itself through all forms in the universe, we mean that the life of any one soul is identical with that of every other soul; that there are no grades of distinctions in the life of the soul itself, although the soul may express itself more perfectly through one person than through another. If at this point the law of heredity be considered, we can intelligently trace how ante-natal conditions influence the child in embryonic stages, for seeing that the potencies of life are included in every soul, and every potency can be brought out when appealed to, if you appeal to the poetical faculty it will respond, and the same, of course, may be said with regard to the artistic, the mechanical, the musical, &c. Appeal strongly to the poetical impulse and the child will appear as a poet, to the musical, a musician, to the artistic faculties, an artist,

&c. If all these faculties be appealed to you will witness a poet, a musician and an artist, all in one.

Every soul responds to appeal. When we know that everything is essentially good, we know that if persons give way to violent outbursts of passion it is simply because they have allowed the organs of combativeness to become inflamed. Such dispositions are at the command of the individual, but this being so does not say he should manifest them erratically. Discord arises wherever there is a lack of modulation, which is essential to harmony. Any extreme is something after the fashion of a drum in an orchestra where you hear all and only drums, the great noise of the drums depriving the listener of the pleasure he would derive if all the instruments were balanced and in harmony, acting in concert with one another. So in the expression of any phase of life. That which is expressed even in the murderer is essentially good, only his impulses are not modulated, there is force, there is energy, but they are not properly tempered. There is fully as much vigor, conscious power and freedom and feeling in the greatest saint as in the greatest villain, but in the criminal the forces inherent are in discord. A murderer lacks the modulation occasioned by proper personal restraint and a due development of benevolence. If we make some one angry we do the very thing, in a measure, that the person has done whom we condemn. When we realize that wrong has to be overcome, denied out of existence, eradicated by love and thus rendered obsolete, then do we realize what we should do to uplift humanity.

When we talk of denial, from a metaphysical standpoint, we mean removal, conquest, the victory over imperfect dispositions. Everything that comes to us is essentially good, but must be known for what it is in its relation to all other component parts of the whole of one's experience. Looking only on external forms of existence we behold imperfections in all, but there is always the imperfect before there can be a perfect manifestation of any design. If you visit any structure in course of erection and do not know what it is intended to be when finished, you can only form a very inadequate idea as to the purpose of the noise and the use of the hammers and other tools used by the workmen on the building. Why all that confusion of material and all that gathering of bustling workmen, why all this noise? If you have no conception of the object in view, what you behold is a veritable tower of Babel or something akin to a bedlam, but when you know what the building is to be used for when finished all that you see and hear has a meaning for you. Every speck of mortar will mean something if you but understand its relation to the completed pile which would be insecure without you can learn the architect the why and wherefore of every pane of glass, of every block of granite and of all the other things you see around you. Viewing the matter from his standpoint you at once conclude that there is really something going on before you worthy of consideration. It has been frequently stated by those who are in the habit of going about among working people that the kind of work commonly called manual or hard labor is usually unwelcome, but why is this? Surely because the majority of unskilled workmen have no conception of what they are working for. They are working in prospect, they regard their work as simply the means of obtaining their bread and butter, and thus they go to work without any intelligent idea of adequate design, consequently they take no interest in their work. There are few workmen of this class who would be unwilling to give up their work if they could only get sufficient money to live upon without their trade; but many an architect, though he became a millionaire, would still map out designs; many a painter would paint a finer picture than any he had yet produced were he relieved from financial necessity; whilst many doctors, lawyers and preachers would continue their work solely for the love of it. There are few composers, but many editors and proprietors of newspapers who would continue their work simply for the love of it. Why is this? Is it not because such people are consciously doing something to-

ward the genuine upbuilding of the world. They see their work result in the beautiful forms around them, and these are intrinsically valuable. People engaged in what they don't like to do look on their labor as simply as a device intended for their physical support, and when despondent, they conclude that the body is not really worth supporting.

No life on earth can be really worth living unless it can obtain some glimpses of a paradise or heaven, a higher life shining through the outer form. It is not worth while laboring but to eat and drink if there be no enjoyment in life beyond the moment. Possibly some may eat and drink for the pleasure of it, but lacking this pleasure it would in no sense worth while to eat and drink without some object in view, such as the sustenance of the body as a means for higher pursuits. There is no harm in enjoying one's dinner, and there is something to be gained from drinking in the beauty of the landscape, inhaling the perfumes of the beautiful flowers; but all these are but photographic representations of that essence of life which lies behind all external forms in nature.

The external world, from the standpoint of spirit, is but a photograph or representation of the spiritual, all the beauties of the material universe should be gazed upon as you would look upon a gallery of pictures or portraits. Everything in the external world correspond to something in the spiritual world, as a photograph has its special meaning and purpose. It is nothing of itself if beheld without reference to the spiritual, it is particularly a portrait of nobody and nothing, simply a finished picture corresponding to nothing, if that were possible. It is not, therefore, a portrait, but a fancy sketch or counterfeit. But there is no creation of art which does not represent correctly or vaguely images that have their counterpart somewhere. An artist may put the wings of an eagle on a lion or the Egyptian face of a woman on the lion's body as in the mystic emblem of the sphinx, but no one can represent anything which does not correspond in some way to something in the spiritual world. The idealistic, the transcendental, the utopian, is always the most real.

There is much that is really beautiful in the writings of Edward Bellamy and their phenomenal circulation is accounted for by the fact that they contain much in its nature transcendental, and yet quite easily reducible to practice. Some degree of the prophetic element is necessary to any great work. There is no inspiration, and indeed nothing of any value in any book or play, that does not appeal to the aspirational element in human nature. If the preacher does not hold out to you the higher meanings of life, the sermon is valueless. Of what use can it be to you if you do not get from it some incentive to live better? Even supposing in a sermon you were told something as to the cooking of a potato, or how to do housework in such a manner that it would leave you more time in which to cultivate your intellect and to follow pursuits of a higher nature with more assiduity, then it would really be worth while to go to church.

Nothing can be of real value to mankind that does not affect the higher planes of life. Many newspapers, called reform journals, have wholly missed their mark. Those belonging to the materialistic school add nothing to the true knowledge of mankind. They simply portray the incidents of existence, therefore there is no inspiration or genius in them. Their contents are far outweighed by the idealistic and transcendental in the literature, which is now prominently before the world. Jesus would teach those around him to become fishers of men, while formerly they had only fished in the lakes for a livelihood. Many people think there is a great gulf fixed between things spiritual and material, and if you listen to much metaphysical teaching you will find that theoretically, in many instances, there is not the slightest connection between what people say and what they do, even in the matter of healing.

Any amount of abstract statements are made concerning the soul, and how persons can be healed in body, by denying that there is any body. Consequently many people say that the claims Christian Scientists make are really ridicu-

lous, as there is no apparent connection between the statements made and the work accomplished. A lady in New York recently said to us that she fully believed the soul was in the image of God, that it was indeed a child of God and perfectly pure, and when divested of the material form she believed we should consciously realize the divine indwelling, but what she asked "had all that to do with my rheumatism?" This lady went to some healer to be cured, someone who laid before her the necessity of being and doing good, but the lady failed to see what this had to do with her complaint. There are many, no doubt, in a similar mental predicament to-day. Now you might ask what had a sketch on paper to do with a building? What has the work of an architect in his office to do with the rearing of solid masonry? Yet if such men as Michael Angelo and Sir Christopher Wren had never sketched out the designs they received mentally would St. Peter's or St. Paul's have ever sprung into existence? Now the work of the spiritual teacher or healer (and the true healer is a teacher in every vital sense) is to present a model, and by so doing offer you the incentive that will enable you to work in the right spirit to obtain the desired result. If we carry the thought into every object in life, that the spiritual ideal can be fulfilled in external form; that the human soul can express its consciousness of itself through matter, and that the perfect potency of the soul can be outwardly expressed; then we shall perceive there is no barrier remaining between spiritual statements and outward conditions; the chasm is immediately bridged by realizing that what is already true of the soul is prospectively true of its expressions. Life with that knowledge instead of being but vanity and vexation is exactly the reverse. What would be the use of building a church if it were not to be used for worship when completed. Such a building being for the purpose of worship. If the church were built and then locked up immediately when it was finished, or if taken down again, of what utility would it be to a community? But supposing even it were taken down as soon as erected because of some imperfection, and so on repeatedly, until at length a perfect structure had been reared; in that case all the pulling down as well as the building up would simply mark experimental stages in the expression of conscious ability to construct a temple. We have often heard persons remark that their lives were utter failures, but that statement is never wholly true. You have often to pull out false stitches to undo what you had previously done. Errors have often left a shadow, a weight, a feeling, or regret; but we say to such, press on to a brighter future. No mistake should be remembered as anything more than a temporary failure, an imperfect piece of workmanship subject to correction afterwards. According to the Apostle Paul, all things imperfect or partial will be done away when that which is perfect appeared. Now some people say there is no affliction, no suffering except as the results of false beliefs, and that if you say you have no pain, you have no pain; but this teaching unexplained is not clear to most intellects. Now that which is not perfect is not fit to survive. If any condition brings suffering it is because it is not a perfect condition, and not being perfect is not fit to survive.

The doctrine of the survival of the fittest can be applied to everything. If we have made mistakes the suffering resulting for the rectification of error, when this is rectified there is no longer any need for suffering. Suffering is merciful instead of unmerciful. We affirm certainly, that suffering is the result of some abuse or some imperfection, for if we made no mistakes we should not have to suffer, but having made mistakes suffering should be regarded as the way out of the difficulty. Viewed in that light the curse is removed. Do not say God made you suffer, for you brought it upon yourself. It is not God who makes us suffer, for pain is simply the consequence of your own previous acts of folly or indiscretions. Quite naturally we do not like suffering, we all seek and prefer happiness, and such desire on the part of the human mind will ultimately lead everyone into the path of light. Happiness is what

everyone desires, it is the treasure for which all are searching. No one desires liquor or tobacco for its own sake, but many people imagine that such agencies will enable them to obtain something they are desiring, strength, forgetfulness of sorrow, quiet of nerves, for instance, but they are taking the wrong road. There is a destination at which they would arrive, they have some goal in view, but they are not seeking it in the right way. Such persons have to suffer in order that they may stand corrected.

That alone which can make suffering unendurable is the thought that it accomplishes nothing. Supposing you have eaten decayed fruit and suffering has followed, a doctor would give you medicine for purposes of purification; any suffering caused by the action of the medicine has for its object by the overcoming of the conditions which brought the suffering. Look at suffering in a right light and you see it would not have come had it not been for mistakes which through its agency are often rectified. Change your thought. If we live perpetually in an atmosphere of healthy thought, nothing can discourage us. There is in that case nothing to be afraid of. Suffering is no manifestation of the work of an evil genius, for there is in it nothing but that will assist you in setting crooked matters right. Every experience we gain is necessary or we should not have it. The future is yours to make or mar. If one man possesses at this moment five million dollars and another man only five dollars there is nothing necessarily wrong. It may be quite right for the one man to have the use of the five million dollars, out of which he should make noble distributions, and it is equally right for the other man to have but five dollars, (i. e. in the sense that everything is ultimately traceable to supreme equity.) Supposing you acquired the five million dollars by unjust means, then you need the discipline of surrendering it. Jesus told the rich young man to sell all he had and give to the poor, but the man did not like the thought of having to relinquish his possessions. He certainly needed the experience of giving up all his wealth. People should never encourage the idea that if their circumstances were better, they could do better. Your circumstances are what they are, because our past experience has been what it has been; your present condition is the best for you to grow in or to grow out.

Start from the point where you now stand and if you press forward earnestly and untiringly, though you must pass over trying pathways that lead beyond the shadows. Like Bunyan's hero, you may meet even with a "Slough of Despond," but when you have passed through it, as in "Christian's" case, so in yours, you will reach Beulah and the Celestial City. Destiny is to overcome, difficulties beset every path, and we need the discipline of overcoming them, but we never need to surrender them. So we buckle on our spiritual armor, we grow strong in overcoming what is termed evil. Now if it is made plain by every healer to every patient, there is no ground for any misunderstanding. Whatever painful conditions may have beset any one, let it be distinctly understood by such an one that he needs to overcome it, and only by individual effort will the end be attained. By overcoming the force of so-called evil, the person becomes spiritually stronger. Now if there was nothing beyond this life, life on earth would not be worth living, seeing nothing can be finished on earth. With regard to animals, if they have no yearning or aspiration toward a future life, no question arises as to their immortality. Men like Ingalls hope for a future life, therefore as they hope for it there must be such a life for them or they could not hope for it, as all we desire or seek to attain is in existence somewhere.

Every individual who hopes for anything, has the capability within him of attaining to that for which he hopes, inasmuch as one cannot hope for anything if there is no possibility of realizing it. What you can realize mentally you can reach, but you may have to make much effort in some cases ere you arrive at the point where you can express it. In the next century there will no doubt be air-

Written for The Better Way.

PHILOSOPHY AND PHENOMENA.

BY J. H. PRATT.

Sixty years ago, I took my first lesson in public religious instruction, especially directed to my age and class. I was then a lad of eight. It was at the first Sunday school organized in the town of my home. My parents were an intelligent, conscientious and God-fearing people, and it was the thought, nearest their heart, to rear their children up in the fear of God, and a hatred of a wrong. So, they hailed with pleasure the organization of a Sunday school, by a man of God, who could mould my tender and plasmatic life in the ways of God and salvation. An innate and intuitive love of the occult fired my young mind with such delightful expectancy of having a man of God, especially called and sent by him, (for that was the way then) who could explain to me the mysteries that peeped out from every object exciting my attention, as fresh in my memory as would be an unusual pageant of yesterday. This Rev. Reed the organizer of this pioneer Sunday school was regarded as a very holy man. His voice was measured and solemn, as if emitted from a subterranean passage; he was gaunt and cadaverous, no smile that I ever remember disturbed a wrinkle of his well furrowed face, nor not once even a furtive smile did I ever see quiver on his pallid lips. His mysterious solemnity, fueled my mind with an ardent hope, that now I was at the gateway of their solution of the occult and mysterious—that this diaphanous glass would give peace to many a troubling inquiry. I remember well the lesson of that cloudy Sunday morning and what followed. He told us young souls, panting to know the cause of things, that the Bible was the work of God in which he revealed his divine will to man; that he was the only true God; that he erected the heavens and earth in six days, resting on the seventh, as an example to us children; that it was sinful to play marbles or go-a-swimming, etc., on the Lord's holy Sabbath; that we should regularly go to meeting and Sunday school, as our soul's salvation was the pearl of great price; that even the best we could do, our salvation quivered on the verge of the doubtful. He told us God was all love, mercy and wisdom; that he fore-knew all things and created all things, and expanding into details told us how he created Adam out of the dust of the earth; then when discovering that he would be lonesome, created Eve out of one of his ribs. A little inductive philosopher as I was, I felt of add counted my ribs all the way home to know which side the rib was taken from, but I have not solved the puzzle yet. He told us about God's planting a delightful garden somewhere in Asia within walled confines, and in the midst of this garden he planted a tree, which bore the fruit "of the knowledge of good and evil," of which if they eat they should surely die. I felt very bad over this, for young as I was my soul yearned with a disquieting impulse to know about things, and here, his called amanuensis, taught me that it was sinful to be too inquisitive. He told us about the fall and rather inferred, as my young mind took it, that Eve was a failure, agreeing with Milton that she was "nature's fair defect." This I did not like, because at that time I loved my mother the best of all persons. He told us how the serpent beguiled Eve, and how she partook of that baneful fruit of such far-reaching consequences of evil to the human race. He told us how God's children grew from bad to worse, until it determined him to drown out the whole worthless set, save Noah and his family. He wound up his solemn disgust, to me, by telling us that this creator, God, to reconcile himself to man, gave his only begotten Son into the hands of the wicked human failures that they might crucify him. And that through this bloody immolation, the way of salvation, and the final victory over Satan was achieved. This, my first induction into the mysteries of godliness, now passes through my mind as a disagreeable pageant. It clouded my life for ten years with its torment, when by the force of will and judgment I became a freeman.

I returned home to my mother with the sunlight of my before joyous life clouded, with not a ray of light above its horizon. The first poisoned arrow of hate rankled within me against the Jews who had crucified God. I was sad for weeks, pondering these mighty paradoxes in my mind. At last I went to my bright mother with my confusions. I told her of what the professed man of God had taught me and wanting to know of her why, if God fore-knew all things, was a just and merciful God, as Mr. Reed said he was, and he creating all things, why didn't he create a man so he wouldn't disobey him? Why did he create enemies to him, Adam and Eve in the serpent; and why didn't God want Adam and Eve to know anything? I wanted to know of her, why God could not get in a good humor like you do, mother, to me when I offend you, without giving his only Son to the wicked Jews, that they might kill him to please the Father. Now, mother, you wouldn't give me to the bad man to kill me, would you mother, because I would take a lump of that home-made sugar hanging there against the wall in the sack, which the other day you told me not to take, would you, mother? The answer came, as it

comes from every mother's heart, no, my son, I could not; but, my son, great is the mystery of godliness, and you are too young to understand these mysteries; and indeed, there are many things only known to God, to which it is sinful for us poor, weak mortals to pry into. We must not question his holy inspired word. From that very day I began incubating a revolution. It was a successful one; for at eighteen the bird was out of the cage. The waves of sixty years have rolled away from the first deep anchorage of serious thought, when its first great tidal wave made every fiber of my soul tremulous and throbbing, with an unstilled aspiration to solve the mystery of the life that I told me of. And the fond look of that mother which proved to me that she was better than the Rev. Reed's God, sprinkles my soul with emotions that has the dying fall as of some sweet melodies sung by the angels.

I will here introduce one of the results of that disquiet, and its revolutionary effects in my distant life from it. I will first transcribe the history I wrote out at the time before describing the phenomena. It reads as follows:

Spring Hill, Kas., August, 16, 1890.—Question. Will some philosopher kindly give me a horoscope of the spirit world, classifying the different spheres in spirit life?

The above question by Mrs. Aber, was only known to herself. The slate was perfectly clean when inserted under a draped table. I held the slate with the lady. Her hand held the slate at the south side, while our disengaged hands were above the table, clearly in sight to the finish. Mrs. Aber read most of the time during its execution. We distinctly heard the noise of its accomplishment. The slate was held between the hours of 1 and 2 p. m. The room was light, the blinds up and the shutters thrown back. Neither of us knew the initial name of Von Humbolt, nor the year of his birth. —Signed Mrs. Mabel Aber and J. H. Pratt.

This horoscope consists of seven spheres, the diameter of which from zenith to nadir, and right and left by measurement exactly corresponding is four inches and six-sixteenths. All the work of the diagram executed in red, and the descriptive letters used in forming the words, large type size and form, and are of such artistic execution that no art skill in lettering in this hamlet can duplicate them without long practice, if then. I will now give the descriptive definition, verbatim transcribed, from within each sphere: 1st, Earth Sphere; 2d, Sphere of Preparatory; 3d, Sphere, Spiritual; 4th, 5th and 6th Sphere, Intellectual; 7th Sphere, Highest Intellectual Attainment. At the left hand above, starting three-fourths of an inch, from the outer periphery of this horoscope is drawn, starting from an open point a spiral circle, closing at the seventh interior circle, at the apex. At the right above, is an irregular triangle, the upper and horizontal side an inch in length, the dipping sides three-fourths of an inch. These two last described diagrams, both in white. Closely below the horoscope in red appears F. H. A. Von Humbolt, 1769.

As at the introduction of this slate phenomena, I stated neither of us knew the initial name of Humbolt, nor the year of his birth; nor did the question of the lady presuppose that he was in her mind, and nothing pointed to have him in my mind, nor did I so have him; but when observing his initial name, represented by the letters F. H. A., and the year 1769 as the year of his probable birth, I at once hunted up the authorities, authenticating the appropriateness of his full autograph and the year of his birth. No less an authority than the Encyclopedia Britannica gives his full name as Friedrich Heinrich Alexander Von Humbolt, was born at Berlin, September 14, 1769. All the slates on which I receive such phenomena I preserve with scrupulous care, and which I am ready to produce at any moment corroborative of the phenomena which I report from them.

Victor Hugo wrote: "I have sometimes dreamed that from time to time hours detached themselves from the life of angels and they come here below and pass through the destiny of man." And I will add, at no curve of human transformation, have the facilities been so enlarged and amplified for their detachment from that life, as in this age. Never before was the known, so supplanting the theory of the unknown. Never before was authority so boldly attacked by a fearless criticism. And never before could unbound thought so boldly snap its finger in the face of the tyranny of usage. Minds, in fluidity with the transforming hand of the angels, feel the near approach to some great Niagara of change. We are always in the face of destiny. Destiny is shaped by the superior mind. Time gives the superior mind. The angels first passed through the forms of men and women. They have had that time. They are the destiny.

From geological observation on the Alps, vegetation on the higher portions seem to be retreating, and the poplars that at one time adorned the crest of the hills are now nearly all dead.

The largest gold mine in the world is said to be in Alaska. It is lighted by electricity and is run day and night.

Written for The Better Way.

RECIPROCITY SIMPLE, FEASIBLE AND PRACTICABLE.

BY GEO. A. BACON.

I believe in reciprocity no less commercially and politically than etomologically and socially; I believe in it as a sentiment, a creed, a fact, a principle; believe in it as a rule of action to mark the intercourse between individuals, classes, people and nations.

Reciprocity is a good word whether considered euphemistically, philosophically, or internationally. It is in this latter sense that it is now under review.

It is a sign of progress, a forward step, a positive advance along the line of a higher development of sociology, for nations to be seriously debating how best to actualize the blessings that spring from reciprocity. It is every way fitting that the United States, the leading partner in the great world's industrial mart, should be seeking avenues for the beneficent exercise of this system of mutual exchange. As it is comprehensively extended "the world will be better for it."

Granted that all our struggles for increased trade relations, all our efforts to secure greater national prosperity, proceed from the principle of selfishness; it was implanted within the human constitution by divine wisdom, to serve the gospel of use and to compass divine ends.

Each nation has its own economic policy governing its intercourse with other nations. It was not long since that free-trade England distanced all other countries with her extreme protectionism.

To-day by change of circumstances, she is now the leading opponent of her former policy. It is to her present advantage to do this. By the same token, it is to our advantage not to do this. Change of circumstances involve a change of relations.

But dropping essay and talking business, I favor, as a measure of political economy, the special proposition incorporated in the new tariff, of the United States acquiring an approximate equivalent from certain countries south of the Gulf of Mexico, for what this country has been so liberal in granting to these same neighbors.

The advocates of reciprocity believe in the practicability and wisdom of applying the system of equal exchange—an adjustable, elastic policy of barter—between this and certain other countries with which we hold special business relations. On the face of it, it is but an application of the principles of equity to our Southern and South American trade.

Reciprocity signifies that the principal privileges which the United States extends to Cuba and other West India islands, as also to Central and South America, must be met and responded to in a like spirit. All the concessions must not always be on our part. Let give and take be equalized. To our open door our neighbor must not shut his in our face. Contiguous countries permitted to supply us with their products (sugar, molasses, tea, coffee, hides, etc.) with perfect freedom and immunity, must not bar out our breadstuffs. For the free admission of the principal products of the countries south of the Gulf of Mexico, we ought to exact that these several countries should admit certain specified articles of our products free into their ports. Free markets for their produce is not to be extended gratuitously, while they continue to impose duties which are practically prohibitory upon American cereals. This is simply business, a judicious application of whatever is involved in barter and exchange, whereby those engaged in it reap equal benefits; an offset where the advantages are alike helpful and mutual to all concerned; a system of international traffic by permutation, virtually homogenous policy of protection to American agricultural and industrial interests. It means that an enormous commerce and new and greater markets can be secured by opening direct exchange of "our products which they cannot make, for theirs which we cannot produce."

"Is it possible," Mr. Blaine pertinently asks, "that Congress can think of opening our market to Cuba's produce free, while allowing a great Western interest to be absolutely expelled from her market by a prohibitory tariff? With reciprocity the West can annually sell many hundred thousand barrels of flour in the markets of Cuba and Porto Rico, together with a large class of other agricultural products. Without reciprocity, she will be driven more and more from these markets."

Reciprocity, says Judge Gear, means trade extension in a section where we should supply nearly all the wants of the people there. Now we are large buyers and small sellers—the difference last year between our buying and selling being more than \$10,000,000 against us.

In the September crop report of the Department of Agriculture there are some twenty-five pages of collected facts, weighty with arguments bearing directly upon this question.

The agricultural items in export and import pertaining to our Pan-American trade, are carefully segregated and presented separately. For the information of the reader we condense and extract the following: The value, in dollars, of our agricultural exports and imports, to

and from six countries of Central America during the last fiscal year, is thus given in round numbers.

Exports, \$1,500,000; imports, \$7,500,000. Value of all exports \$4,500,000; imports, over \$8,500,000. Ditto the twelve countries of South America: agricultural exports, \$10,500,000; imports, \$80,333,333. Amount of all exports to same, \$33,500,000; imports, \$92,000,000. Ditto the eight West India islands: agricultural exports, \$10,333,000; imports, \$70,500,000.

Grand total of agricultural exports to all of these countries, \$28,500,000, imports, \$158,333,000. Grand total of all exports these countries \$68,000,000, imports, \$178,666,000.

Thus it is seen that the value of exports to these countries is about three-eighths of the value of imports from them. The exchange required in cash to settle the difference, as previously stated, is more than \$110,000,000. Almost four-fifths of the aggregate of imports is for sugar and coffee, the former mainly from the West Indies, the latter mostly from South America. Herein is food for reflection.

Written for The Better Way.

AN OPENED PRIVATE LETTER.

BY JOHN WETHERBEE.

I have many old people as correspondents. I like to commune with old people. Perhaps because I am getting old myself, going on toward seventy, having passed the sixtieth mile stone some years ago. But I mean by old people, those who are eighty odd, going on to and some past ninety. I have felt it to be my mission to let my spirit experience be a consolation to those who are late in the evening of life. Some one has said the infant, the late comer, is fresher from the hands of divinity. It may be so, but I feel that old people are nearer the goal if not newer. Wanting to assure such to keep up their courage that they will have a conscious extension of life when this life's fitful fever is over, any real, unmistakable experience that I have I like to write out for such in an autographic manner. I have just had one and knowing that Doctor G. B. Crane, of St. Helena, California, has just passed his eighty-fourth mile stone, I thought would write this one to him as I have often done before. But you know until I mail it it is my property; and as it strikes me as being worth a general reading, I will mail it to you as an "open letter." Brother Crane can wait and read it in print and so will appear to more than one pair of eyes. Now follows the letter:

Bro. G. B. Crane:—I have had a little experience lately that will interest you, and I will take the pains to write it out for you. An undivided good is only half enjoyed, so you and I will go halves with this. It was a sitting with Doctor Stansbury where I had many communications at once on two slates closed together, and that I am absolutely certain came from departed spirits. Some of them I am sure came from the identical persons they claimed to be and all of them may be, but I am sure all of them came from the spirit world over the wires of spirit thought, as surely as I have had messages over the telegraphic wires from human beings. I will relate them in their order and comment on them when necessary.

We gladly come in response to your call to assure you of our continued existence and to demonstrate the power of spirit over matter. Also to confirm your faith in the possibility of spirit return, and to identify ourselves in communication with you. Your loving son, John Elliott Wetherbee; your brother-in-law, who left you in 1883, Albert T. Elliott; your friend, William Beals and your little girl, Hattie Wetherbee.

I wrote the four names simply with nothing added on a paper and put them in the enclosed slates, no one saw the names. The first one says, "your loving son." I do not think the medium, a stranger, knew I had a son, a departed spirit of that name; still as I am a writer he may have known it, but that would make no difference; I am sure it was a departed spirit. The next name is Albert T. Elliott, which says "your brother-in-law, who left you in 1883." I am sure the medium did not know I had such a brother-in-law. He was not a Spiritualist and lived his life in Rhode Island. I had forgotten the year he died, knew it was prior to my son's departure, but I thought it was longer ago than 1883. I went and looked back in my diary and found the record, "died in 1883." So he or some spirit had a better memory than I had. Next comes "your friend, Wm. Beals." I should have liked it, as his grandson was present, if he had said son-in-law instead of friend. But I will here say that during the sitting, while waiting for the slates to be opened, we had some manifestations on his slates where Beals said to me "my son," so that changes the "botch" somewhat, as there would have been a chance to correct it if the spirit wanted to. The last is my little girl which many people know passed away in the long ago.

Following this message is one from Epes Sargent, which is quite characteristic, and as I often read his writings in manuscript before they were published, I think the writing much like his, fine and plain; this is the message:

My dear John:—How I would enjoy going about with you again in the moral once more to experiment as in the past. But I am across the border line now to send you the news. You may rest assured I shall be with you when

you open these slates and read this message. Science will surely despair of ever overthrowing our philosophy, for the wisecracks are learning there is more in it than they have dreamed. Such demonstrations as we are now able to give to the world should convince the most skeptical. I am as ever your friend and fellow worker, EPES SARGENT.

On the other face were the following messages and signatures in various styles of writing:

Well, John, I see you are at it yet. Keep on old boy. They will all have to take off their hats to you some day. I am with you as ever heart and soul in the work. M. VOLNEY LINCOLN.

Tell my brother, Horace Weston, that I am making good progress.

EDWARD WESTON.

To all my friends I take this opportunity to send greeting: Let freedom be your watchword, and eternal progress be inscribed on your banner and victory will crown your labors.

EDWARD S. WHEELER.

To my darling brother, Wm. K., I send my best love. Mother Amelia, Father Thomas and sister Amelia are all here with me. I found the spirit world a beautiful place. Your loving sister, AMELIA BERTHA ERSKENER.

Greeting to our friends and comrades everywhere.

THOMAS R. HAZARD.

E. V. WILSON.

ROBT. DALE OWEN.

JONATHAN M. ROBERTS.

ALLEN PUTNAM.

In my next I will say something about the details of this sitting and state some of the aside manifestations.

To the above I will add what I refer to here in this article instead of writing it to Brother Crane. When I called on Stansbury for the sitting he too was up in arms getting ready for his journey, so he said to me he would give me a sitting the next morning. I had my slates with me, which I had washed clean with soap; he proposed that I leave them, sealed with my seal. I said I was willing as I am always willing to make conditions as favorable for the spirits as possible, except impositions, for I am sure of the fact of independent slate writing, and am more anxious for identifications than general manifestations. So we put them together strongly with copper rivets, fastened and sealed the rivets with wax with my own seal. I thought the fastening ample and really it was. But he said he wanted to do more and if he got anything it would be a stunner. He said to take an old letter out of my pocket-book that I had carried and magnetized, and I did so; they were letters from Wendell Phillips and M. J. Savage. He took the latter for its shape and said that might help as he had spiritual inclinations. He tore it in halves lengthwise, after boring three holes through the top frames and three holes through the bottom frames, fastened them through the holes with fine wire and sealed the ends on each half of Savage's letter. Thus I sealed it eight times with sealing wax with my own seals, and I absolutely know that the slates were clean and that they could not be tampered with without breaking the seals, and if anything came on the slates on the inside, it would be spirits work and not mortals work.

I went this morning and had my appointed sitting, and I know the slates and the seals were intact. Very soon as the slates lay on the table, we heard the spirits at work writing, while waiting for them to signify to us that they were ready, we spent a half hour in getting other manifestations. They were various and interesting, but it may be tedious to relate them in detail, but I will mention one or two. He said he heard the name of Dana, I said nothing, then he said he heard the name of Smith. I said Smith was an ancestral name in our tribe. He said Mary Smith and Charlotte Smith. I said they were my mother's cousins and Charlotte Smith was the wife of Richard H. Dana, the poet. He said that was the Dana he had called my attention to, and I guess from what happened afterwards it was he. He said also perhaps we can get some writing on my slates while we are waiting for yours. So he took two slates that I saw were perfectly clean and held them together resting on my left shoulder, and I at once heard writing and then he laid them half a minute on my right shoulder, they never being out of my sight. Opening them, on one face were written two names, Theodore Parker, Wendell Phillips, and on the other face the following message:

The spirit world desires to thank you for your zeal in the cause of truth and bid you go forward in behalf of the sorrowing ones of the earth, spreading a knowledge of the truth that all may rejoice and be glad that the portals are wide open. We bless you for the fidelity which you devote to this truth.

ALICE CARV.

RICHARD H. DANA.

I am absolutely sure that the slates were clean and that the above writing was done by spirits. I do not know whether by the special spirits named, nor is it in this case of any consequence, I think, however, we better give them the benefit of the doubt as long as there is no doubt of their spirit source.

"I love this old horse," said the Colonel. "I feel that he saved my life at Gettysburg." "How?" "He kicked me in the stomach before the battle so that I couldn't go on the field, and my substitute got shot in the neck."—Chatter.

Better be one of the oppressed than share the dishonor and the infamy of the oppressors.—Helen Taylor.

From Our Reporter's Note Book.

THE REBLER.

NO. 11.

"What big crowd is that coming of the G. A. R. Hall?" asked a stranger of a BETTER WAY reporter on a recent Sunday at the close of the United Society services.

"Those are Spiritualists!" answered without betraying his identity.

"All them Spiritualists?"

"Yes, all 'them' are Spiritualists."

"Quite a decent looking crowd."

"I should sm—, i. e., oh, yes, so."

"Not troubled with long hair, I see."

"No—s'pose they patronize barbers like other people do."

"Yes—an, an, quite fashionable, I should—"

At this moment a Price's Hill car came along and the stranger made a rush for it.

By this time the outpouring had somewhat diminished, but still attracted attention of pedestrians. Two, who appeared curious to know what it was, stopped just opposite and looked on for a few moments. Then one said to the other, "I guess they are Spiritualists—they meet at G. A. R. hall."

"Shouldn't wonder," replied the other.

"Curious people, aint they?"

"No—not at all. I've attended some of their services both in New York and Chicago, and find them very interesting."

"Well, what do they do there—sort of a revival?"

"No, man, why they have services just like any church congregation has—only that their sermons are more like lectures."

answer any question that you may send up to the platform. Just write it on a slip of paper and it will be read out and commented upon."

"Well, s'pose I ask how old I am, will I ever become rich, will it be answered?"

"They'll not answer that, because they are questions that do not interest the rest of the audience. You must make your questions general, whether they relate to philosophy, science, religion, history, politics, or any thing of the nature. Private questions are answered by the speakers, who are generally mediums, in private—if they will give you a sitting."

"Well, won't they give everybody a sitting?"

"Not by a long shot. If you come for the purpose of 'coddling' them or asking nonsensical questions they'll refuse you a sitting, even if you shake a V in their face."

"How'll they know what I come for?"

"By the same power that they answer your private questions. Their spirit friends warn them as soon as you present yourself or even present your card."

"Him—and they never make mistakes?"

"Oh, yes, but rarely, comparatively speaking. A first class medium is hard to get at. But when you do, 'good bye John'—you're a Spiritualist when you come out. Some are a little loose and don't heed the warning given them. Rather than lose a dollar, they'll take the chances, and often regret it. Mediums need never err, if people would furnish them with good conditions, so-called. That is, go in a spirit of earnestness. But skeptics go to mock and they get mocked. It is not the mediums who deceive them or who, absolutely speaking, makes the mistakes; but a deceiving spirit who attends the medium while you are there—you bringing such a spirit with you to the medium and is a veritable proof in itself that Spiritualism is true. Like attracts like, they say, in spiritual affairs, and when you are in a mocking humor, your good friends and guardian spirits are displaced by evil or deceiving spirits. Now, you have your choice. If you desire truth, go to a medium in a truth seeking spirit. If you desire the reverse, go with the determination that you will not be convinced or that all is fraud. Instead of fooling the medium, as you think you have done, the spirits on the other side of the veil have humbugged you. Let's go!"

This was noted down as a text worth remembering, and transcribed while fresh in mind. May it please the reader.

Yours,

HAWKEYE.

Is Christian Science Spiritualism?

To the Editor of The Better Way.

Your editorial in your paper of Sept. 27th, concerning Isabella Stewart, a Christian scientist and "laying on of hands," is liable with the uninformed, to get Spiritualism and its philosophy, and Christian science, so-called, muddled.

The former in process, so alleged by its adherents, is simply mind in its operation, while with Spiritualists they lay on hand when necessity requires it. If the Christian scientists do not profess openly to be Spiritualists they should not have any credit from Spiritualists as being in any way associated with them any more than with the evangelical churches or the Roman Catholics. Would it not be a good idea to separate the two sects and not allow them for popularity to make use of both titles, doing this at times and places where it pays best. Several spiritualistic lecturers in the past and good ones at that, are to-day on the fence in these issues, and seldom allude to the philosophy of Spiritualism in their teachings. The subjects are getting mightily mixed up.

A. S. HAYWARD.

Nature never pretends.

Written for The Better Way.

SPIRITS MATERIALIZE.

I have regularly received THE BETTER WAY, and take great pleasure in pronouncing it the best edited spiritual paper that I have ever had the pleasure of perusing; I find it is up with the times in especially in any new spiritual phenomena, giving to the public a fair and impartial account, and allowing the public, especially Spiritualists, to judge for themselves. I am glad to see that you are not stuck in the mud of the old antediluvian fossils, and think any new development that has not first been submitted to the wisecracks and ancient know-it-alls, must of necessity be a fraud, and right you are, it is the BETTER WAY, and gives the angels a chance to progress as well as mortals.

I have had a number of sittings with that wonderful medium, Mrs. Helen Fairchild for independent letter writing, materialized voices, materialized forms, etc., and will give you my experience of one sitting, where the evidence of full materialization to the antediluvian fossils or any other skeptic was simply overwhelming. I sat on the right hand of the sliding door, with the medium on the left hand; the cabinet was in the front part of the room some eight feet from us and cut no figure in the seance whatever, it not being used by the spirits during the entire seance. The room was sufficiently lighted to see the figures on the carpet, the mantle some ten feet away, and objects on the mantle. While conversing with Forest Queen (or the medium under control), I noticed a faint column of light about six inches in diameter and five feet high appear at the side of the medium. I continued the conversation and the same time was keeping a weather eye on the light. It got brighter and brighter until it resembled a column of pure daylight, (not sun light) which took about half a minute when it began to change to white and in another half minute it was a pure white column; then in less than ten seconds it spread out at the bottom and took the form of a lady draped in white, the drapery extending up and over the head, but there was no face; then in about fifteen seconds the face appeared, and in another quarter of a minute jet black curls about twelve inches long appeared hanging over and in front of the drapery. It was the spirit of S., well known to me. She stepped over to me and said she thought she would show me how she made herself up, when she moved back about three feet, and sank through the floor. Then in less than one minute she arose out of another part of the floor, spoke to me and sank in still another part of the floor. This operation was repeated until she had arisen in five different parts of the floor, and sank in six other parts of the room, each time stepping up to me and speaking a few words. The space of floor occupied in this phenomena was about eight feet wide by twelve feet long. The medium all the time remained seated in the chair, and at no time was out of my sight.

C. H. FOSTER.

Written for The Better Way.

MARVELOUS TEST OF SLATE-WRITING.

It affords me much pleasure to avail myself of the wonderful experience of a friend, who has very kindly loaned me his manuscript, giving in detail an account of a slate-writing seance he enjoyed with Mrs. L. during which very great and astonishing physical demonstrations of spirit power were exhibited. I am very glad to do this, principally for the reason that it proves to our readers that there are others who approach the wonders of the "Beyond" besides "Apparitor," and it shows further that the investigation of spiritual phenomena and the acquiring of spiritual knowledge from the store-house of the Creator are open and free to every earnest seeker after truth.

The gentleman to whom I am indebted is one of general professional eminence, noted for his ability and prominent for his high standing as a servant of the people in a public capacity, and one whose integrity is beyond questioning. The holding of this seance was on the anniversary and in commemoration of the spiritual birth of his beloved wife, who gave up the physical life seven or eight years since, and on this account made the event of more than usual interest. The wife has with her in the bright "summer land" two of their children, both boys, and it will be at once seen that the occasion was a family reunion, as the gentleman was accompanied by a son, who is still in the material world. By request we purposely omit names, yet I am at liberty to give the names of the party to any "Doubting Thomas" whose unbelief needs correcting.

We will give the report verbatim et literatim as the gentleman wrote it down. He says: The day was gloomy and unpromising; it rained and stormed, with thunder and lightning at intervals, and had I not made the appointment to meet Mrs. L. this afternoon, I surely would not have attempted or expected a seance with so little promise of success. There was a long interval of silence after the sitting commenced before any power manifested itself. Finally the following communication appeared on the slate:

"Charles, I am here, I arrived just as you did."

Question. "Why did you not come with me?"

Answer. "I desired to see you start first, for I would have been fearfully disappointed if you had not. The children and myself have brought something for you—I have brought you lilies of the valley of peace, moistened with the dew of love and affection."

The above was followed by another intermission. The slate was held under the table as usual, but evidently there was no writing being done, as the scratching of the pencil within the slates could not be heard. I noticed, however, demonstrations taking place under the table, notably an agitation of the table-cover, somewhat similar to a person beating under the table and rapidly gathering the folds of the cover preparatory to lifting it up. My position was such as to enable me to see these demonstrations to my entire satisfaction. Mrs. L. sat on one side of the table facing the south. I sat on the opposite side, facing the table, and about two feet from it, my face inclined to the north. The table was placed near the window, the blinds being opened wide so as to admit all the light possible. I thus had within the scope of my vision the two ends and one side of the table. Seated as Mrs. L. was, it was impossible for her to see any of the demonstrations, which she regretted very much. As before stated, the writing on the slate was interrupted by the demonstrations occurring under, at the side and the north end of the table, the furthest from Mrs. L. This agitation of the table-cover continued for over ten minutes, when the north end of the table-cover was lifted fully ten inches from the floor, and at the same time a beautiful calla lily, measuring, with stem and flower, eight inches in length, was presented by an unseen hand. I, of course, took possession of it, and immediately thereafter the scratching of the pencil within the slate was heard, and when it ceased we opened the slates and found the following written thereon:

"Charles, it is quite a gala day over here on account of this great accomplishment. Mrs. L. possesses power she knows not of. This development is only in its infancy."

The slates were again placed underneath the cover, the demonstrations were again visible as before, the cover was again lifted up and a freshly-plucked lily of the valley was presented, which I took possession of and placed it on the table by the calla lily. The writing on the slate was resumed and the following appeared:

"Charles, we are celebrating my birth into spirit life."

While reading this a beautiful tea-rose was next presented, as the other flowers were. As I received the lovely rose the slate was placed under the table, and, listening attentively to the scratching of the little pencil, I was surprised by being presented with two more lilies of the valley. Withdrawing the slate from under the table, we found the following:

"The children are helping me; we do so love to make these demonstrations through Mrs. L., for through her our ability extends such a distance."

Thinking that probably the different flowers may possibly have been brought by different parties, I purposely kept them separated on the table, and so expressed myself to Mrs. L. These thoughts were soon dispelled by receiving the following:

"You need not fear to mingle the flowers, Charles, for I brought the three lilies of the valley, little B. brought the calla lily, and little W. the tea-rose. Your spirit wife, L."

During this time Mrs. L. was holding the slate under the table with her right hand. She was holding the flowers with her left hand and commenting on their freshness, beauty and fragrance, at the same time requesting my wife to bring her some. When the slate was again examined there was written:

"Mrs. L. Please do not handle the flowers, for my husband wishes to keep them fresh and have them preserved. Charles, we are obliged to stop now, for we must not overtask Mrs. L. for you know we must be careful of her. We will try and do even better than this next time. So good-bye; we all give love and kisses. Your loving spirit wife, L."

During the "sitting" or seance I placed a white silk handkerchief with a bright red border under the table, and on raising to our feet and lifting the table, I found the handkerchief fantastically tied in knots. The flowers I have had preserved by a process known only to a certain lady in this city, and placed in a handsome frame with glass front, and hung in my parlor for the inspection of the curious.

APPARITOR.

Those who question the verity of the astral forms which appear at materializing seances because of their similarity to the human, and hence allege that they are not what they claim to be, but confederates employed to deceive the public, will do well to consider the following statement by William Oxley of England, author of "Egypt and the Land of the Pharaohs" and other works: "I have witnessed on several occasions a stream of vapor apparently issue from the medium's right side, and gradually form itself into a veritable female human figure, as solid and tangible as my own, with exquisitely beautiful features, crowned and jeweled, with a robe and waist-sash of remarkable texture." We have had a similar experience, and are therefore able to verify the above statement.—Banner of Light.

A GLIMPSE OF THE "FOURTH DIMENSION."

"Make a strip of paper of any convenient length and breadth, bend it into a ring, giving it a half twist on the way, and uniting the ends with gum. Now if you divide this ring through the center line, what result will follow? At first sight it certainly looks as if you would produce two similar rings. Take a pair of scissors and try! You will find, when you have cut through the length of the ring, that instead of having two you still possess one ring or band, but twice the length of the original one, and with a double twist or 'kink' in it difficult to describe. On repeating the cut, you will however, obtain two bands, curiously linked together, and inseparable. The experiment may be varied, with equally unforeseen consequences, either by commencing the first cut at a distance from the edge of the ring equal to one-third of its breadth, and continuing twice round until the band is divided, or by giving the paper an entire twist before gumming."

"A little consideration will perhaps enable you to account for these singular results, the strangeness of which, I may add, has been thought to afford some sort of illustration of what is called the fourth dimension—a condition of existence other than ours, with regard to which men of abstract science have recently indulged in some remarkable speculations bearing on the nature of the spiritual world."

"For the information of those to whom the speculations are new I will briefly explain that what we know as space is contained in three dimensions—viz., length, breadth and height; and by these three dimensions all our movements are circumscribed. But it is conceivable that another race of beings may exist who can move and see in a fourth direction (which we may describe as inwardness, but which is only known to us in theory.) Such a condition of existence, although supernatural to us, yet may be normal and natural to spiritual beings. At any rate, the possibility of this fourth dimension has become a matter of speculation to certain able mathematicians, and the subject has even a religious value, as affording an answer to those who deny the existence of anything which is outside the sphere of sense and experience, by showing that the supernatural is not necessarily opposed to the convictions of the highest scientific minds."—Rev. J. B. Bartlett, in the Boys' Own Paper.

A Wonderful Meteor.

In a paper printed in the new number of the Transactions and Proceedings of the New Zealand Institute, Mr. Taylor White describes an extraordinary meteor which he saw at Wimbledon Hawke's Bay, on May 4, 1888, between 8 and 9 o'clock p. m. The nucleus or head was of oval form, of a transparent, light yellow color, as of iron at a white heat. The tail was in the form of the tail of a pheasant, extended—that is, the two center streamers were of uniform length, the outer ones gradually shortening, so that the outmost streamer on either side was very much shorter than those in the middle. These streamers were of a dull, opaque orange. They were distinctly divided each from each by dark bands, which consisted of several fine black lines to probably the number of five to each band.

Mr. White is unable to fix the number of orange streamers, but would guess ten as probably correct. The colors blue and green were also certainly present. No sound was audible while the meteor was in view. "But," says Mr. White, "after I had gone into the house, and was describing what I had seen, the sound of its striking the earth or sea was heard—a loud and lengthened noise, to me like the violent shaking of all the forest trees, and evidently above ground, thereby differing from the sound accompanying an earthquake—coming from the westward, and this was followed, after a hardly perceptible interval, by a fainter sound, like an echo to the northeast."

"The time which elapsed till the sound was heard was from three to five minutes." Various New Zealand daily journals gave full descriptions of the phenomenon at the time. According to the New Zealand Times, the apparent size of the meteor was "quite half that of the full moon."—Commercial Gazette.

Six Senses.

Chicago, September 28.—Paul Alexander Johnstone, the mind-reader—whose recent feat of picking a name out of the register at the Grand Pacific Hotel, after a long drive blindfolded through crowded streets, attracted such wide attention—performed another feat to-day which, to all appearances, totally disproves the theory that man possesses only five senses, and also the belief that mind-reading is really a species of muscle-reading. Johnstone opened a difficult combination safe in the presence of many well-known people, at the Willington Hotel and under the following remarkable circumstances: He was first blindfolded and the bandages thoroughly examined by a committee. His ears were packed with cotton so it was impossible for him to hear; then his nostrils were similarly filled, for the time being the sense of smell and finally his hands were covered with thick kid gloves to disprove the theory of muscle-reading. In his mouth

he held a lighted cigar, so that even the sense of taste was temporarily destroyed. The proprietors and book-keeper of the hotel then took a position behind him, and while Johnstone turned the knob of the safe they were requested to think of the combination without touching either of the gentlemen, the mind-reader turned correctly to the numbers and swung the door open. The crowd which witnessed the act cheered him repeatedly. Johnstone declares that his idea in opening the safe under such peculiar conditions was simply to prove that man actually possesses more than five senses and that science is in error. In conversation the mind-reader couples his performance to-day as in some respects comparing in importance to the scientific world with the discovery of the circulation of the blood, or the law of gravitation.

Organic Matter from Space.

Chemists report the recent analysis of two remarkable meteorites. One, which fell at Migheni, Russia, contains about 5 per cent of organic matter in the shape of a yellow substance closely resembling resin, and also has about 2 per cent of what is apparently a metallic salt of a new element. The other meteorite fell at Carcote, Chili, and contains not only carbon in organic substances soluble in ether, but also an elementary crystalline form of carbon—dull, black and very hard—which is, in fact, a variety of black diamond. The rapidly lengthening list of meteorites of this class raises the interesting question whether the organic matter really indicates the previous existence of some form of life in these celestial visitors, or whether under certain conditions, such as may exist in the earth's interior, carbon and hydrogen may unite, without the presence of any living organism to form organic substances.—Hall's Journal.

Written for The Better Way.

TRUE RELIGION. WHAT IS IT?

BY F. F. RICHARDSON.

In giving my thoughts on this subject I will endeavor to express myself as clearly as possible, but not being posted in ancient or Biblical history, am not as well prepared to discuss the question as those who are better posted, therefore I shall ask you to bear me out in what I shall have to say. What religion can be better or purer than that arising from intercourse with the souls of departed friends and relatives?

By no other means than the conditions produced through the channel of pure thought can this take place. Then is not this proof enough to convince the most skeptical of Bible believers that there can be nothing so terrible about it as they suppose, viz., "the works of the devil."

What mind can be better prepared for this communication than those who have lost a near and dear friend or relative?

Of course men being naturally of a skeptical turn, will not accept as whole truth the statements of others even though he may be a relative or friend.

But is not the field open to even the most skeptical mind for investigation? It seems to me that some men are so afraid of being convinced that they will not investigate. The man standing on the pinnacle of truth and observation can but have sympathy for his friends who are laboring under the illusion of a Biblical fraud. To all readers of Thos. Paine's work, "The Age of Reason," it is known that the Bible was translated from an unknown language by seventy wise men, and that the book of Revelations was only carried by a majority of one, yet the Methodist ministers of to-day use it as a tool to scare people into the church. The great question which agitates the minds of all civilized men, whether old, young or middle aged, is whether or not the soul lives after death. Of course the young man is supposed to be, to a certain extent, indifferent as to his fate after death, but I may say without fear of contradiction, that there is not a young man but at some odd moments his mind is occupied in silent meditation as to his future existence. Even the worst criminal, the murderer when brought to face his doom by the strong arm of justice will not refuse consolation, although the Bible says, if I am not mistaken, that he shall not enter the kingdom of heaven.

Cannot it be possible that there is some mistake in the interpretation of the Bible?

Perhaps the objects spoken of as angels were spirits, and Christ as referred to a very intelligent human being?

Were it not that there are so many mistakes, or rather contradictions, in the Bible I might place more faith in its teachings, but as it is I cannot indorse its teachings. Let us all express ourselves on this subject, giving our opinions and thereby aiding those who are yet in the dark to arrive at the right conclusion.

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TABLE TIPPING AND SCIENCE.

The great Frenchman, Victor Hugo, who in reproving the narrow spirit of bigotry manifested by materialistic scientists said:

"The table tipping and talking has been much laughed at. To speak plainly this rillery is out of place. To replace inquiry by mockery is convenient but not scientific. For my part I think that the strict duty of science is to test all phenomena. Science is ignorant and has no right to laugh. A savant who laughs at the possible is very near being an idiot. The unexpected should always be expected by science. Science should verify and distinguish. The circumstance that the false mingles with the true is no excuse for rejecting the whole. When was the tare an excuse for refusing the corn? The mission of science is to study and sound everything. The phenomena of the table of to-day is entitled, like anything else, to investigation. Psychic science will gain by it, without doubt. Let us add that to abandon phenomena to credulity is to commit treason against human reason."

To this the Arena says: "A true scientist will take cognizance of the smallest fact, and though the light that floats before may appear a mere will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial and exhaustive investigation whether it rests on the bed rock of truth or not. It is not more than five years ago since a paper read on hypnotism in the medical society of a leading American city was excluded from the society's meeting on the ground that the subject was unscientific and absurd."

"Less than a decade ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a 'fraud.' Yet to-day, telepathy, or thought transference, is as well established a scientific fact as hypnotism."

"From present indications we are entering a new field of scientific discovery, or to be more explicit the great body of scientific thinkers are expressing a willingness to recognize phenomena other than material. The age of electrical invention has been so marvelous, that men have ceased to wonder at the inventive ingenuity of man. The age of psychological discovery will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility the greatest discoveries since the man-child science was born."

Table-tipping belongs to our earliest phenomena and is yet the alphabet of Spiritualism to many. Whether due to convenience or readiness of attainment as a mediumistic phase is perhaps inconsequential. It is simply there, and much practiced. Of course, our own spirit may exercise the impulse needed to reply to oral questions—just as we may hypnotize a medium in trance or under inspiration to impart to us that which we are in search of. But when we ply our questions mentally, without the slightest indication to the medium that we are about to ask or have asked, and the table tips to yes or no the moment our question has been properly formed, and not before, we must conclude that there is an agency at work foreign to the medium. And when we take in mind a departed friend or relative, and in the application of our queries receive truthful replies, we surely cannot attribute it to "unconscious cerebration."

But there are some that would set up a theory more wonderful than spirit power in preference to admitting the latter; and it is from them that we obtain the many insane hypotheses in reference to it. Imagination, too, which they would foist upon Spiritualists as the essence of their spirit communion, plays havoc with them. For what else is such but an effect of an unhealthy imagination. Recognizing facts as they are, requires a practical mind. Theorists are not of this order. Their mental capacities have become deranged—visionary—by a constant application to false logic or false premises in the search after life's origin. It is natural that such minds should not grasp the truth when presented. They have become accustomed to theorizing and will unconsciously (probably an effect of unconscious cerebration) unravel a hypothesis foreign to the facts. Or, we may believe, that facts present themselves subjectively to the mind that

delves in hypotheses unspiritual in their nature, and are effects attendant upon the latter.

However, by a little perspicuity and right reasoning we can always turn the tables on materialists, and especially on such theorists who are ever indulging in vagaries that do not even approach within or admit of a respectful hearing. Spiritualism has no theories. All is fact within the lines of its research. Materialists deny without investigation, and deny upon hypothesis solely.

Those who believe that they can grasp the whole subject by a superficial inquiry and then come out unconvinced are themselves to blame. Either they have misinterpreted it wilfully or through preconceived notions; or they are too full of theory to see facts, and too full of matter to perceive the spiritual. Of course, this affirmation will strike the materialist as theory. Well, he doesn't know and we must not blame him too much. Ignorance is the great bane of humanity. Education alone does not banish it. Investigation, experience, moral and ethical culture, are all needed as adjuncts to the human intellect and to enable man to comprehend the spiritual as well as the material of life. And one without the other is naught. Intuition is the faculty needed to comprehend the spiritual, and intuition is an outcome of all the other faculties combined.

IS A REVOLUTION COMING?

In the *Forum* Prof. Goldwin Smith has an article in which he expresses a belief that we are nearing a revolutionary epoch. He says:

"There is a general feeling abroad that the stream is drawing near a cataract now, and there are apparent grounds for the surmise. There is everywhere in the social frame an outward unrest, which as usual is the sign of fundamental change within. Old creeds have given way. The masses, the artisans especially, have ceased to believe that the existing order of society, with its grades of rank and wealth, is a divine ordinance against which it is vain to rebel. They have ceased to believe in a future state, the compensation of those whose lot is hard here. Convinced that this world is all, and that there is nothing more to come, they want at once to grasp their share of enjoyment. The labor journals are full of this thought. Social science, if it is to take the place of religion as a conservative force, has not yet developed itself or taken firm hold of the popular mind. The rivalry of factions and demagogues has almost everywhere introduced universal suffrage. The poorer classes are freshly possessed of political power, and have conceived boundless notions of the changes which, by exercising it, they may make in their own favour. They are just in that twilight of education in which chimeras stalk. This concurrence of social and economical with political and religious revolution has always been fraught with danger. The governing classes, unnerved by scepticism, have lost faith in the order which they represent, and are inclined to precipitate abdication."

One significant fact about this is, that much of the fear or supposition is due to the skepticism of the age—accrediting the non-belief in a future state with being the cause of all this unrest.

Intuitively the writer is correct; i. e. he feels or senses the true cause of the unrest that exists. But having his thoughts directed only to the material side of life, he does not sense the counteracting influence or power that is rapidly neutralizing the evils that arise from skepticism. This great ameliorating force is Spiritualism.

HYPNOTIZED SENSITIVES.

Dr. Emily Kempin, in the *Arena* for August, writes an article entitled "Hypnotism and its Relation to Jurisprudence," in which she maintains that doctrine of free will is entirely destroyed by hypnotism, and proves that an individual can be compelled, when in a certain condition, to obey the will of another person as much as if he were passive clay in the hands of the potter. Experiments show that a suggestion can be smuggled into the normal activity of the soul in such a way that the hypnotized victim, when coming into his natural condition, believes that the thought has come to him spontaneously, and is in no way whatever due to the imposed will of the hypnotizer.

Mediums are almost as easily guided by mortals as by spirits. Suggestions often give an incentive that break the connecting link between the medium and the spirit guide, and if not wise may prove detrimental to those making the suggestions. Mediums are sensitive instruments that can be played upon almost at the will of a strongly magnetic individual, or one whose desire or wish is very active. Therefore caution should be the first thing taken into consideration when directing or suggesting a course that is to be pursued by such a sensitive. If the work of the medium's guide is satisfactory, leave the instrument's mind free from suggestions. Good work is often hindered and very frequently impaired by it. And as far as the strictly spiritual is concerned, it is best to leave that entirely to the medium and his or her spirit guide.

Human improvement is from within outwards.

THE MODERN GOTH.

Lord Wolseley believes that the Chinese will in time overrun the world—as soon, in fact, as a great general or law-giver arises among them. At present they have no great leaders, for the simple reason that the government puts out of existence every Celestial who displays more than average intelligence. It is narrated that when Commissioner Leli was asked whether it was true that he had beheaded 60,000 men in three years he replied: "O, surely, more than that." Lord Wolseley thinks, however, that a Chinese Alexander or Moses will come to the front some day, and that his people will then adopt the profession of arms and sweep over India, Russia and the continent, and finally give England, America and Australia a tussle for supremacy. This sounds chimerical, but we should not forget Rome or the Goths.—*Toronto Mail.*

A FEDERAL MILITIA.

General Sherman pleads for the establishment of a regular militia. The revised statutes provide that every able-bodied citizen between the age of eighteen and forty-five shall be enrolled in the militia. This would give the United States a militia of \$420,000, of whom not one is armed, equipped or organized, or who even professes to know the art of war. General Sherman pleads for the revision of the revised statutes in order that war should be adapted to the circumstances of the present day.

He says: The regular army should be made, in organization, discipline, and equipment, the best possible; and the State guards should have identically the same organization, drill, uniform, and equipment, so as to constitute the reserve to the regular army, subject, of course, to State authority, but ready, as far as can be, if called into the service of the United States.

ANOTHER REVISION.

Now the Lutherans are making a demand for revision.

Dr. Stuckenburg, in the *Homiletic Review* for July, describes a movement in favour of the formulation of a new creed which is attracting considerable attention in Germany. He says that it is headed by Dr. Kaftan, successor of Dörner, Professor of Dogmatics at Berlin.

Dr. Kaftan holds that creeds are necessary for the church, but rejects the existing confessions, and therefore thinks there is urgent demand for a new creed.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

Even the Turks and Egyptians are hungering for the new light. A Spiritualist paper has been started in Constantinople and one in Alexandria. The Russian Spiritualist magazine is published in Vienna, but circulates freely in Russia. In the Spanish language there are 19 papers and magazines printed in the interest of Spiritualism—4 in Buenos Ayres, 3 in Mexico, 6 in Spain, 2 in Chili, and 1 each in Brazil, Uruguay, Venezuela and Peru. Hungary, Holland, Austria, Australia and Switzerland have each one. But Italy has 2, Belgium 2, Germany 2, France 4, and in England and the United States there are over 30.

In "Notes on Living Problems" in the *Arena*, the Rev. Henry Blanchard tells a story of two extraordinary dreams, one in which a man who was killed at Gettysburg saw himself shot in the stomach the night before. He actually was killed in this manner, and a lady in Maine had come to the house of his brother in Portland some days before and stated that not only had she seen him die, but described minutely all the circumstances connected with placing his body in the coffin that it might be reinterred. He commends the story to the attention of the *Psychical Research Society.*

In Coln the police authorities are after the Spiritualists. A medium has been found guilty of "obtaining money on false pretenses." "In the nineteenth century we have neither miracles nor revelations, and if such are insisted upon, the appearance of them must be demonstrated," said the court. And yet Freethinkers are persecuted for blasphemy if they speak or write against miracles, comments *Das Menschenhum.*

The convictions of youth often become one's prejudices in old age. Hoary heads do not grasp new ideas as well as the young and pliant brain does. Therefore it behooves a rising generation to dictate the policies of government, and request fossilized politicians to retire. Democracy and Republicanism so-called should step down and out, and let the new party—whatever it shall be named—in. Young blood to the front!

Those who cannot forgive must not expect forgiveness for their short comings. And the faulty ones are generally the most unforgiving. This is because discords grate ungently against other discords in the human system. The more perfect a man, the less evil he notices in others. Judging others by himself applies to good as well as evil. Thus we may gauge a person by his judgment of others.

PERSONALS AND LOCALS.

R. A. Ryed.—May use your article in next issue.

Mrs. Mott Knight, the well known independent stage writer, is at present settled at 359 Lafayette avenue, Brooklyn, N. Y., and holds receptions on Thursday evenings. Mrs. I. W. Porter is at 190 Madison street, same city.

Among the Jottings and Reviews the *London Light* says: "A word of appreciation of the greatly improved appearance and contents of THE BETTER WAY."

Next Wednesday evening, the 27d inst., there will be a grand social at the G. A. R. Hall under the auspices of the Union Society of Spiritualists. No charge for admission, but contributions of 25 cents each will be accepted for taking charge of wraps, etc.

Mrs. L. Howard, of St. Charles, Ill., has had a stroke of paralysis and is lying dangerously ill at home, thus unable to see friends professionally.

M.—We are not opposed to organization, only we doubt that it can be effected until the spirit world gives the impetus for the same. And this, in our opinion, will not be until the whole of the spiritualistic movement is in the hands of mediums. Not necessarily circle mediums but of which St. Paul writes in the 12th chapter to the Corinthians: "For to one is given by the Spirit the word of wisdom, etc."

Mrs. Watson will probably not come to Cincinnati, as she has pulmonary troubles which interferes with her work, and will probably have to go to her home to recuperate.

Judge A. H. Dailey has returned from his European tour and is again in Brooklyn, N. Y.

The Banner of Light, Boston, says: "A correspondent sends us a fly handbill from Vineland, N. J., in which a man calling himself 'Rev. J. T. Crumrine, of Boston,' has been lecturing recently against Spiritualism. We have never heard of a 'reverend' by that name as a resident of this city. There are lots of like ilk floating about the country endeavoring to pick up a penny by imposing on the public in this way."

In the law recently passed by Congress to cripple the Louisiana lottery, is also included the prohibition of any matter through the mails "concerning any lottery, so-called gift concert, or other similar enterprise offering prizes dependent upon lot or chance." In view of this newspapers have been compelled to withdraw prize offerings for guessing on political contestants and merchants withdraw advertisements offering prizes in connection with the sale of their wares. The latter is probably a good thing for the people, as the cost of the prize is undoubtedly added to the purchaser in some way, and often doubtful whether the scheme is honestly or impartially carried out. Guessing at the number of peas in a jar for example, some places simply record the guesser's name and number, instead of giving him a numbered check, telling him that the prize will be sent to his house. It is transparent enough to perceive that by such tactics the prize or prizes may be awarded to favorites by making the number of peas in a jar tally with the number given by some influential citizen. However, the law is good in a measure; and had it misconstrued; but it is hoped that it will be interpreted to the satisfaction and benefit of the people generally.

The Banner of Light says, a recent issue of THE BETTER WAY had an editorial on tips, and surmises that its editor dines at restaurants.—No, Bro. Co-temp., Judge not, etc. The editor of the B. W. is a married man, having progeny ranging from 15 years old down to 2, in whose company he dines every day. Part of his information on tips he got while on a visit to Boston.

Teachers of the Lyceum are urgently requested to be punctual, as their tardiness often prevents the attendance of the children altogether.

A good audience assembled at G. A. R. Hall both Sunday morning and evening, to listen to Mr. Emerson lecture on Spiritualism and give tests. His morning discourse was a good consoling message to mankind generally, and very nicely rendered—taking in consideration that the medium ascends the rostrum entirely unprepared and has to depend solely on the inspiration of the moment for both the subject and the substance of the same. His tests were unusually excellent and drew forth the applause of the house on several occasions. His evening discourse was also a moral allocution, and like the first, curtailed sufficiently to prevent tiring the audience. His tests cannot be sufficiently praised, the best though being of such a private nature that even one cannot be fully given without going into family details to make it comprehensible and satisfactory to the reader. However, there are a few more opportunities offered the public to see and hear for themselves. Next Sunday at 10:30 a. m. and 7:30 p. m. he serves the society again, as also on the 26th and Wednesday evening the 29th inst. These opportunities should not be missed as Mr. Emerson may not be here again for many months.

When two people cannot harmonize whose fault is it?

J. J. G.—Prof. Buchanan's Prophecy

was published in August issue of The *Arena*, of Boston.

Dr. W. W. Woodward, the dentist of 114 W. 6th street, who has been reported dead, would like to have it known that he is as yet very much alive—and since he has become convinced of an after life, never expects to die. This report was caused by the death of Dr. W. H. Woodward, No. 136 W. 6th street, who is no relation to our Doctor.

Prof. Van Horn will be in the city this week and shall be pleased to see his friends at the Sherwood house.

On Monday evening last a pleasant surprise was accorded to Mr. and Mrs. H. A. Stary at 147 Richmond street, on the advent of their 20th year of wedded life—their china wedding. Besides about seventy persons present, Mr. Emerson, Mrs. Roth, Kibby and Bartholomew—all good mediums—took an active part in the ceremonies and made interesting addresses suitable to the occasion. Part of the program consisted in a fine supper, the presentation of various articles of chinaware, and social entertainment. May they live to see the silver and the golden also.

NEWS ITEMS.

Portugal apprehends a revolution. Louise Michel has returned to Paris.

Nihilists recently derailed a train from St. Petersburg to Warsaw which they believed carried the Czar.

The rich Baron de Hirsch has sent \$20,000 to Montreal, to be applied to the benefit of the refugee Russian Hebrews in Canada.

A 14-year-old girl has been committed to jail in Lock Haven, Pa., as an incendiary, the reason assigned for her deed being a severe scolding she had received from her employer, Mrs. Tash.

Prof. W. D. Marks, of Philadelphia, proposes to build an electric motor that shall take a train of cars to New York in 36 minutes; and G. C. Pyle, of Indianapolis, has invented an electric headlight that will illuminate railroad tracks a mile ahead.

Rev. A. M. DeFord, of Hortonville, Wis., was arrested in this city this morning while on his way to attend the Wisconsin conference at Whitewater, on a charge of raising bank bills. On his person were found a number of mutilated \$10 and \$20 bills, together with a bottle of mucilage and a pair of scissors. He is 28 years of age, and has a wife and four children.—*Boston Journal.*

J. J. McCabe, in Boston Investigator says, that the Republican party would probably lose its grip on the government at the next presidential election, and that the temporary success of the Democratic party would be followed by political complications which will end in the formation of two great parties, one representing capital and the other labor; and that this will be followed by bloodshed that shall clear the political atmosphere and usher in an entirely new state of things.

Mrs. Sullivan in Springfield, Ohio, being crazed by religion, endeavored to sacrifice her six-year-old son, a la Abraham, but was caught in the act. She cried out however: "Let me kill my child that I might wash my hands in the blood of the lamb!" The ancient belief in the sacredness of the cow was more reasonable than this bloody lamb business, for it prevented the extinction perhaps of a very useful animal, or furnished people at the time with a substitute for meat and blood in the shape of butter, milk and cheese.

It is next to impossible to get a picture from the photographic printers under duress six weeks, so utterly unprecedented has been the descent of amateurs upon the printers with the negatives which represent their vacation photographing. There have never been so many amateur photographers abroad in the land as at the present season; and as, of course, only a few of this immense army of photographers print from their own negatives, the printing has to be done after they come back to town, and they want it done at once.—*Ex.*

The Minnesota Railroad Commission deserves the thanks of travelers for its order compelling sleeping car companies to keep upper berths closed when not in use. Accommodations in sleeping cars are no longer a luxury, but a necessity. The extra rates now charged are excessive, but in order to compel a passenger to pay double rates, and take an entire section, the upper berths are kept closed when not sold. The Minnesota Commission ordered that the upper berth be closed in such a case if the traveler so requested, and the Supreme Court of the State upheld the order.

Warburton Pike, who is now enjoying a solitary ramble in the Arctic regions, does not expect to see civilization again before Christmas, if then. When last heard from he was at Fort Resolution, Arctic, ascending the Great Fish River. About two thousand miles of travel along the desolate coast off which Sir John Franklin and his men were lost, will bring the traveler to the mouth of the Mackenzie. His intention is to ascend the great river, cross the mountains, pass through New Caledonia to Quessnell, and thence come home by civilized routes. He is without a guide, that official having returned to Fort Res-

olution with the information that the provisions were running short.

Not many Sundays ago, a South Side Sunday-school was invited to participate in a union service with another school a few blocks away, and formed in line with the superintendent at the head, and marched out of doors singing the superintendent's favorite hymn, "Hold the Fort." Bystanders stopped, and every one looked on at the beautiful sight of the proud superintendent marshalling his handsome cohorts of carolling children up the street. Their singing charmed all hearers, too; but, when they struck the second stanza,—

"See the mighty host advancing,
Satan leading on,"
somebody snickered, and the superintendent dropped back to the rear to speak to the tutor of the infant class.—*Buffalo Courier.*

Boston, too, seems to be at loggerheads with the police force; for the Boston Globe writes: How many policemen are there who fancy that their blue coats and brass buttons, their badges and clubs and revolvers, make them little czars, unamenable to the restraints of law and whose caprices are superior to the uninformed citizen's rights? We fear there are not a few. Officer Kearney's brutally reckless firing shows that he is one. No one supposes that he meant to kill his victim; he was simply careless whether he did or not. It probably did not occur to him that the frightened lad who did not stop when called upon to halt had any rights which a policeman was bound to respect. A policeman is necessarily invested with so much power that he needs to be always on his guard against abusing it. Officer Kearney did abuse it,—indeed, went far beyond it—and is clearly not the kind of man with whom Bostonians care to trust the lives of their children. Under the circumstances the retention of Kearney in active service is adding insult to injury. But unfortunately the triumvirate that controls the police force of this city is a foreign body and not responsible to the people.

LITERARY.

50 Years on the Mississippi; or Gould's History of River Navigation, containing a history of the Introduction of Steam in 1786 as a propelling power on Ocean, Lakes and Rivers; The First Steamboat on the Delaware, the Hudson and Western Rivers; Names and History of the Inventors, with cuts of Fitch's and Fulton's First Boats; Navigation on the Western Waters Before the Introduction of Steamboats; Character and Habits of the Early Navigators; Mail and Passenger Boats and the Manner of Navigating them; Description of Mike Fink, Murrell and other Pirates and Freebooters and their manner of Capturing Boatmen and preying Upon Early Settlers in the Mississippi Valley. Description and Voyage of the First Steamboat on Western Waters, 1811. The First Sixty Boats, When and Where Built; Cost and Character of the Boats, with their Names and the Names of the Builders and Owners; Rapid Increase of River Transportation; The Number of Steamboats at Different Periods, with Tables Describing the Races of Fast Boats and the Time Made Between Different Points, together with the Number of Accidents, the Loss of Life, and Decline of the Great Industry on Western Waters. History and objects of the National Board of Steam Navigation. The Mississippi River Commission and their work. Government Appropriations at Different Periods for Improvement of the Western Waters; Description of Levees on the Lower Mississippi and Floods for the last 150 years; Biographies and Photographs of Prominent Boatmen; Illustrated by cuts of Steamboats from the First Rude Structures to the Present Time. Elegantly bound in cloth. 750 pages octavo. Single Copies, \$1.50. Postage, 25 cents. Liberal discount to Public Libraries and Trade. For sale by E. W. Gould, Bank of Commerce Building, St. Louis, Mo.

The Light of the World.—We have the pleasure of announcing that we have arranged for the authorized publication of Edwin Arnold's long-heralded new poem, "The Light of the World." We print it from the manuscript and will issue it in this country before its publication in England or elsewhere. It will make a 12mo volume of some 250 pages. In the poem Christ is presented as the Light of the World, as Arnold, in his previous poem, presented Buddha as the Light of Asia. To better fit him for his work, the author made the Orient his home for many months, studying the philosophies, habits of thought and religious temperament of the people in the East. Mr. Arnold regards this poem as his most elaborate and best work. The American edition will be issued the latter part of October. Funk and Wagnalls, 18 and 20 Astor Place, New York.

How is This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.
J. C. CHENEY & Co., Prop's., Toledo, O.
We, the undersigned, have known J. C. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.
WINE & TUCKER, Wholesale Druggists, Toledo, O.
WALDRIN, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 50 cents per bottle. Sold by all druggists.

Correspondence.

Indianapolis, Ind.

The Indianapolis Society of Spiritualists are having a series of very fine lectures. Psychometric readings and tests given by the guides of Bro. Frank T. Ripley, of Boston, Mass., who is to be with us for two months.

We are having large audiences at every meeting, composed of the best citizens of our city. We had a grand meeting on last Sunday. Bro. P. T. Ripley gave a fine lecture in the morning and evening, also gave some grand tests.

Sister Lois Walbrook was present in the morning, and made some fine remarks. The good sister is on her way to the South.

At 4 o'clock in the afternoon Sister Lena Bible, of Grand Rapids, Mich., gave a fine lecture. May she live long and continue in the good work.

I almost forgot to mention Brother Van Horn, of Chicago, Ill. Being present in the morning he was called to the rostrum and made some good remarks, saying that he was pleased to meet with the society once more, he being the first speaker. Good will to all.

AJAS.

Prof. Van Horn writes that he arrived in Indianapolis on Monday last from Chicago and attended the State Association of Spiritualists. The attendance was fair, and among the speakers were Mrs. Luther, Helen-Stuart-Richards and Lena Bible.

Also that he will be in Cincinnati by the 18th to remain a few days previous to going to his destination, New York City.

Pymont, O.

Spiritualism is happiness to all who know it. It opens to our thought a beautiful world. As you look upon the reality of life happiness is that single and glorious thing which is the very light and sun of the whole animated universe, and where she is not it were better that nothing should be. Without her wisdom is but a shadow, and without a name. Are we to live after death? and if we are, in what state? These are questions confined to no climate, creed, or community. Spiritualism says we do live, and happiness says all is happy.

Since our meetings here quite a number have been converted in this grand truth, and say they would not go back and believe as they did for the whole world. All selfishness is banished, and joy has cancelled all the marks upon the brow, and happiness is written there.

Mrs. Seery with her control, Dr. Sharp, is doing a noble work here. The question which is the coming back is asked almost every day. It seems as if every body wants her to come back to Pymont. The tests given to those in the audience when she visited us in September have made many anxious to have her come back. We hope she will come soon.

B. P. P.

Cuba, Mo.

On the evening of August 29, 1890, we had a séance in our parlor, four persons being present, namely, Charles H. Cottum, James E. Hallow, Jr., my wife and self.

We sat around a small center table in a subdued light. We had been sitting ten or fifteen minutes when the table began to move. Mr. C. did the questioning, and the answers were given by the table tipping two or three inches from the floor, and again striking it one time for "no," three times for "yes." Among the other communications the spirits informed us that Christ Varrils, of St. James, Mo., who was at that time very ill, would die just forty days from that date. On counting the days it was found that forty days from that time would be October 8th. We asked if that was the day in which he should pass out, and received an affirmative answer. The message further stated that he would pass out in the morning, and that Mr. Cottum would receive a telegram announcing the event.

This morning (Oct. 8th) a telegram came over the wires to Mr. Cottum announcing that his friend had just died. The fulfillment of this prophecy is creating quite a furore of excitement in our village, as the message was an open secret, and many had been curiously watching the outcome of it.

This is a nut for Christians to crack, who maintain so vehemently that the days of prophecy are over. This is not the only message that has been fulfilled here in our midst, and if Richard Hodgson, of the Psychical Research Society, would come and visit us he would get abundant proof of the above, and many other facts relating to the occult.

Yours for the truth, S. T. STEUBING.

Watertown, N. Y.

Again, after a vacation of seven weeks, we are lecturing under the auspices of the First Society of Spiritualists that convenes in the Davis Temple every Sunday at 2:30 and 7:30 P. M.

I am inclined to take pride in the interest manifested so largely at this city. To be sure we have had the assurance and kind encouragement from all the officers and members, which all speakers must have in order to work successfully for any society.

I think our people err in engaging lecturers for only a month; three months is better, and if the speaker has the concentration to hold her or his audience, the longer the engagement the better, for both audience and speaker.

There is an occult law governing the construction of society as well as every condition of life, and I am confident if people were acquainted sufficiently with the principles involved, creating inharmonious effects on all individuals concerned, they would cease this transitory condition and become fixed centres, an old saying, "a rolling stone gathers no moss," "Fire equals a fire," etc. So I think of this ever-changing attraction upon our spiritual rostrum. Enough money is paid out annually to pay travelling expenses, and wear and tear, to further our cause as much again if appropriated properly to paying speakers and good phenomenal mediums for their various phases. We never would have a home and comforters if we did not calculate with reason to plan and devise measures to secure that which is necessary.

Now, I believe in practical life in every way: spiritually, mentally and physically. I want to see our mediums firm men and women, doing their labor rightly, compensated, with cool heads and warm hearts; a home they can call their own, and with noble bands ready to give instruction regarding the affairs of this life, so there need not be paupers in this life nor in the life to come; for I do not believe it is necessary to suffer here in order to wear bright robes in spirit life. It is only ignorance, and the want of wisdom. As soon as we learn the requirements of the law and live in accordance with it the truth makes us free every time.

I hope I have not trespassed upon your generous nature too much, Mr. Editor, nor your kind readers' valuable time. With the kindest regards to all, I am fraternally for the best condition of all.

MRS. MARY C. LYMAN.

Rochester, N. Y.

After considerable delay and no small amount of missionary work on the part of a few earnest workers, the Spiritualists of this beautiful city, the birthplace of Modern Spiritualism, have formed a temporary organization for the purpose as set forth in their preamble, of "conducting and extending by scientific, intellectual,

tual, esthetic, spiritual, religious and liberal culture and inquiry, the process of observation, disquisition and reasoning, for the further solution of those important problems relative to the continued existence of man after death and the relationship existing between this life and the hereafter, and also with regard to the rights and duties of men in secular affairs arising from such relationship."

Our old pioneer worker, H. M. King, was elected president, with Dr. P. Schermerhorn for Vice-president and Secretary, and M. H. Joslyn, Treasurer.

Our first meeting, held last Sunday, was a success in every respect, the large attendance and liberal contribution gives us encouragement to anticipate a large audience to our numbers. If earnest, faithful, diligent work is indicative of success we mean to build up a society of Spiritualists here that shall be second to none in the United States.

Dr. Schermerhorn was unanimously chosen speaker, and will fill that office for the present.

A social was held at the residence of M. H. Joslyn, Friday evening, and passed off very pleasantly indeed. About sixty assembled, and although it was unpleasant without, with and pleasure reigned supreme within. The genial host and hostess made every one feel at home and the keen enjoyment was such as only those in possession of the beautiful truth of immortality know how to appreciate. The inspirational duets of Mrs. Gage and Miss Billings were exceptionally fine, and elicited much applause.

I am in receipt of your two packages of THE BETTER WAY, and as I consider your paper without a peer in the field of spiritualistic publications, and your earnest, energetic efforts to elevate the moral and spiritual nature of Spiritualists cannot fail of commendation from all liberal progressive people. Rest assured I shall do my utmost to increase your circulation.

Yours sincerely, DR. P. SCHERMERHORN.

Boston, Mass.

America Hall, 724 Washington Street, The Echo Spiritualists' meetings were reopened here last Sunday, October 14th, for the season '90 and '91, with Dr. W. A. Hall, Chairman. Very large audiences, which filled the hall to overflowing, convened at each of the three services, many being turned away unable to gain admittance.

Morning service was opened with singing "Nearer My God To Thee," after which the chairman, under control, offered an invocation and made some very pleasing remarks of welcome; also remarks of a high order were participated in by Miss Nettie M. Holt, Dr. P. C. Driscoll, Mrs. Dr. Steers and Dr. Hams, which were well received, interspersing a large number of clearly-recognized tests were given through the organism of Miss Holt, Mrs. Dr. Steers and Dr. Hale.

Afternoon services were opened with an invocation and remarks by the chairman, followed by C. Fannie Allyn, in some very practical remarks, closing with an excellent inspirational poem in eulogy to the arisen daughter of Mrs. Maggie Folsom-Butler. Mrs. A. Wilkins made some well chosen remarks and gave several excellent tests, which were recognized. Mrs. Maggie Folsom-Butler then spoke very touchingly, followed by Mrs. J. E. Downing, Miss Nettie M. Holt, Dr. A. H. Richardson and Mrs. Dr. C. H. Loomis-Hall offered remarks of a high order and were well received; also many clearly-recognized tests were given by Mrs. Downing, Miss Holt and Mrs. Dr. Hall.

Evening services were opened with remarks by the chairman; also Mrs. M. E. Thompson, Mrs. M. Chandler, F. Locke and Mrs. Dr. Steers, and excellent tests were given through Mrs. Chandler, Mrs. Dr. Steers and Mrs. J. E. Downing; all correct.

Excellent music was rendered by the talent re-engaged of last season: Miss Campbell, pianist; F. F. Harding, cornetist; Dr. Hale and Miss Holt, soloists.

Services are held every Thursday at 3 p. m. and every Sunday at 10:30, 2:30 and 8:30. Good mediums always participate.

M. N. HOLT, Sec'y.

Mrs. Elizabeth Lowe Watson made her first appearance before a critical audience in Boston on the 4th inst. Much enthusiasm was displayed by the audience, and a hearty appreciation of her efforts were exhibited by many old speakers present. In consequence on the 7th inst. Mrs. Watson was tendered a reception by Mrs. M. A. Pope, whose guest she was. There were eleven public speakers present: Dr. Buchanan, Sarah Burns, Mrs. Shethamer Longley and Mrs. R. S. Lillie among the number. It was a royal entertainment, and Mrs. Pope and her lovely daughter are royal entertainers.

Mrs. Watson goes from Boston to Rochester, and from thence to Cleveland, where she remains until her departure for Cincinnati.

COMM.

Brooklyn, N. Y.

Mrs. Isa Wilson Porter and Mrs. Mott Knight favored the Independent Club with their presence at the last Friday night's meeting, and as a result we were favored with tests of spirit presence by Mrs. Porter, whose readings and delineations of character are certainly most remarkable and convincing. After giving the hour of incidents occurring in the lives of those she is reading Mrs. Mott Knight gave slate writings, giving general satisfaction in the public hall. There is no possible question about the reliability of the mediumship of these ladies.

At the meeting of the new Spiritual Conference held in Broadway hall, 30th Fulton street, Tuesday evening, September 30th, there was no standing room in the hall for the people, and many were turned away. Mrs. Isa Wilson Porter gave readings. Mrs. Maud Lord Drake after a short lecture gave a number of tests, and Mrs. Jennie C. Blake gave names with tests of spirit presence, and the meeting was considered a feast of good things by those present.

The Saturday evening Conference was equally entertaining, with the additional attraction of the slate-writing medium, Mrs. Mott Knight on the platform, and slate writing was obtained before the entire audience. Mrs. Knight has proved beyond a question that her powers as a slate-writing medium are first-class and genuine in every sense of the word.

Again both on Sunday morning and Tuesday evening at Conservatory Hall Mrs. Wilson Porter gave readings, and in the evening the fire test, passing lace and currency, etc., through the blazing lamp and holding the hot chimney, pressing it against her face with the lamp burning from three to five minutes at a time without apparent effect. Mrs. Knight gave slate writing on the platform, getting writing on slates brought by persons in the audience, with a representative of the New York World holding the slate; he having requested the privilege of being placed on the committee, and having thoroughly satisfied himself that everything was straight by examining the slates and table, and also the covers on the table, and when the writing appeared he very reluctantly admitted that it was not done by the medium. Mrs. Knight, as he held the slates and Mrs. Knight's hand was on the outside of his hand all the time, and not touching the slate, consequently she could not have done the writing, as it came between the top of the table, and on the top of the slate pressed against the table by the reporter's hand. This was a

grand test, as it occurred before an audience of nearly 200 people and with a committee of entire strangers who were antagonistic and determined to find fraud if possible. Doctor.

Prater Rooms, Bedford Ave. and South Second street, Sunday evening, October 5th. Mr. Bowen addressed us, taking for his subject, "Who are the friends of Jesus?" Our speaker being so full of fire and earnestness aroused and infused life into his listeners, presenting facts and demonstrating truths.

Our meeting in number of attendants seem to grow from week to week. The mediums presenting as 4000 as it is given the word to returning friends, made so plain that skeptics, as well as believers, acknowledge beyond a doubt that our angel friends are ever around and about us, bringing convincing proof that we live and never die. Thus quietly we are doing our work and unfolding in our midst many mediums who give evidence of a glorious work in the future.

TELKS.

"No more standing room" was the word at the front door of Mrs. Blake's house, 24 Franklin Ave., Sunday evening, October 5th, where she was holding a test service. So many turned away disappointed. Mrs. Blake gave a great number of tests that were recognized. In quick succession she gave the names of many of the very unusual, and the messages of spirits coming to the strangers present. Business and family matters of profound interest to the persons addressed came out in that rapid, pointed, clear way that characterizes this medium. The piquante "Winnoka" sustained herself admirably.

DAG.

New York.

How many of the readers of THE BETTER WAY have seen a golden wedding? It was my privilege to be an invited guest at one on the evening of October 4th, at the cozy apartments of a pair of veteran Spiritualists, Mr. and Mrs. Leach, of this city, and it proved to be an occasion of rare intellectual enjoyment of a peculiar nature.

Mr. Leach has long been known as a Spiritualist of the staunchest type, and several members of his family are of the same sentiment. One of his daughters, Mrs. Morrison, has for many years presided at the organ at Mrs. M. E. Williams's Materializing séances, where she is familiarly known as "our Maggie."

There were present on this occasion four generations, viz: The father and mother, three daughters and a son, nine grandchildren and two great grandchildren. There were also present other relatives, friends and invited guests; and the whole party formed a picture group seldom seen in a lifetime, and, being once seen, never to be forgotten.

The exercises were opened by a duet by one of the daughters, Mrs. Morrison, and a granddaughter, Mrs. Rolling S. Young, of Orwell, Vt.

Mr. Leach then arose and cordially greeting the assembled generations, proceeded to make remarks pertinent to such an occasion, and stated the probability that not one marriage in a thousand culminated in a golden wedding; and the exceeding pleasure it gave him and his good wife to welcome so many of their relatives and friends to such a semi-centennial "feast of reason and flow of soul." He then introduced Mrs. M. E. Williams, the materializing medium of this city, who arose, and in a pathetic and soulful manner, addressed the assembled guests in words which were "like apples of gold in pictures of silver," and every heart in the assembled company seemed melted into one great, pulsating, human soul, bringing down the baptism of the angels, and tears of love, joy, sympathy and gladness welled up in the eyes of the company, when, with clairvoyant vision, she described the host of friends and relatives who were present from the "shining shore," bearing wreaths and garlands and all manner of floral combinations, until the very atmosphere seemed permeated with the aromatic odors and fragrance of the Summerland.

And then she told us vision of the near future of another assemblage of the family, when one of the ripe ones of the number would receive a right royal welcome to the beautiful mansion already prepared among the loved ones passed on before.

When she had concluded, eyes were filled with tears—joyful tears—and every heart felt a baptism from the Great All Father.

Recitations were given by the Misses Frances and Mattie Morrison, and after a generous collection the company retired to their several homes with their minds filled with pleasing reminiscences of a golden wedding.

G. DE L.

At the last meeting of the New York Psychical Society the president suggested that a library be started for the dissemination of spiritual literature, and made the generous offer of three hundred books on this subject, to be a nucleus which he hoped would assume much larger proportions by similar contributions from others.

The subject of "Church and Society" was debated, and Treasurer C. F. Deming made the astounding assertion, and said he could give facts to prove his words, that the church is exercising a pernicious influence over the human family, and its results are most deplorable.

President J. F. Snipes repudiated the idea that the world is growing worse. Humanity is progressive, and the older the world becomes the more enlightened people get.

Dr. Williams thanked God that such a "machine" as the church existed. It is the initial step to Spiritualism, and instructs people in the rudimentary elements, as it were, of a philosophy which they could not understand if spoken directly to them.

Mrs. Deming under control said that the influence of the church is hurtful and injurious, inasmuch as it does not permit people to be self-reliant, and preaches of a vicarious atonement, which is found to be very much wanting on the other side of life, instead of instructing them how to work out their own salvation.

There were other subjects discussed that were of great interest and vastly instructive.

The three services at Adelphi Hall, on Fifty-second street, Sunday, were well attended, and it is remarkable that as the winter comes on space those meetings are numerous attended.

Mrs. Brigham discussed many subjects offered her in the morning in her customary, able and instructive manner, and in the evening she addressed an appreciative audience on "Home Duties," a theme fraught with invaluable hints to the multitude, and breathing Spiritualism pure and undiluted.

A combination of events, for which she is not responsible, prevented Mrs. M. E. Williams from presiding over the afternoon meeting for manifestations, and in consequence Mr. C. F. Sykes, who still lingers with us while bringing his business to a close discharged the duties of the position.

Mr. T. P. Buier, an ardent exponent of the philosophy, and whose experience of the phenomena is as interesting as it is varied and extensive, replied to a question as to what Spiritualists are doing towards advancing their cause. He said that no comparison can be made between religion and Spiritualism, and organization in Spiritualism, as in the church, will never be an accomplished fact. There will be no greater union among them than independent societies, where a free platform is open to all. Under any circumstances those

who have become possessed of the knowledge will never lose sight of the fact that life is immortal, and that the spirit world is in close proximity to us. No centralization of efforts is necessary, and the trend of human thought is towards the doctrines which are being advanced from the Spiritualist platform. Ministers are becoming more liberal in their views, and the great masses of the people are more ready to listen to our teachers, and treat them with a respectful attention unknown in the past history of Spiritualism.

Mr. Noble, of New Jersey, an exponent of the broad-cloth, gave an account of many interesting occurrences that caused him to adopt Spiritualism for the Baptist faith.

Mrs. Isa Wilson Porter gave a number of tests in psychometry, and was the medium by which were conveyed messages of glad tidings from friends on the immortal side of the great divide.

Mr. Bugart, President of the Progressive Spiritualist Society in Brooklyn, made a short address.

The remainder of the time was devoted to experiences, and it developed into a chapter of most decisive and positive happenings that supported the claims of the phenomenal in Spiritualism.

The New York Psychical Society has entered upon the third year of its pleasant labor in the dissemination of the doctrines of Spiritualism and the investigation of its phenomena, and has admirably done its part in separating concrete fact from abstract speculation. It has already accomplished much, for which it has received due acknowledgement and assistance from those prominent in the ranks, as well as from the secular press.

The achievement of this enviable result required considerable perseverance and unremitting attention, and its president, Mr. J. F. Sykes, must be accorded the distinction of bringing the society to its present high stand, dard of usefulness and social excellence. He is an observant student of nature, and a happy combination of the "grave and the gay," has been an important element in its success.

Wednesday evening, October 4th, the hall of the society at 510 Sixth Ave., was reopened to an overflowing audience, among whom were many strong adherents of the cause, conspicuous for their uncompromising fealty and their desire to assist in the propagation of the truths of psychic science, including: Judge Nelson Cross, Dr. Williams, Dr. Lawrence, Mr. M. E. Williams and daughter, Mrs. S. C. Kelly and daughter, Mrs. Mary Wakeman, Mr. C. P. Sykes, a quiet but effective worker, Mr. T. D. Hance, Prof. Ange and wife, and many others.

Interesting experiences were related, and the seeker after absolute and demonstrated evidence must have been gratified and astonished at the array of potent, stubborn, intense and unchangeable facts narrated, and would ever have an abiding faith in theophorism that "truth is stranger than fiction."

The opening address of the president was mainly one of congratulation and welcome. He reviewed his experiences in "circles" during vacation, and arrived at the conclusion that what was imparted through trance mediumship and prophetic clairvoyance had no reference whatever to mind reading. He also related how an attending spirit had given him intelligence of interesting events occurring among his friends in the South previous to their confirmation afterward by personal letters.

Judge Cross was warmly received, and expressed his satisfaction in seeing so many present who were not afraid to be known as Spiritualists. He declared his firm faith in independent writing, clairvoyance, and full-form manifestation. He not only believed in these phases, but he knew them to be true, as much as any other fact. Though stimulated to an alarming extent the true medium is difficult to find. The finer laws of mediumship are not always understood, and many mistakes in judgment are made. He strongly defended those mediums against whom the cry of fraud is raised, and who are but unconscious instruments in the hands of spirits who are "of the earth, earthy." In throwing off their earthly garments they do not at once become "saints." They still retain their previous tastes, and out of which they must progress. Those spirits that have great power over matter are a lower order. Twenty-five years of investigation had convinced him that the presence of spirit friends cannot be commanded at the will of the medium or sitter.

Mrs. M. E. Williams had, evidently, not come prepared to take an active part in the "feast of reason," but the loud clamor of the audience, on the call of her name by the president, placed her in a position in which she had to accept the inevitable. Having returned thanks, she said she rejoiced that Spiritualism knows no bounds in its growth and effect; it is infectious and spreads its comforting light all over the globe. If there is anything that Spiritualists need it is practically and less bigotry. No person who claims to be so far advanced as to have positive knowledge of the spirit life should allow himself to traduce a church or an individual. Religion is but one of the finger-posts leading to the common goal of universal experience. Spiritualism is a grand truth, and it can be demonstrated scientifically. It is also a religion, although this is often denied, but a high moral standard is required, and is supplied by true Spiritualism.

Dr. Lawrence spoke, and Mr. Ostrander appealed to the Spiritualists to imitate the courage of the martyrs, if necessary, who were not ashamed of their faith, but willing to die for it. Mr. Loney delighted the audience with comic representations, and the music by the president was rendered in his usual excellent style, after which ice-cream and cake, friendly congratulations and general enjoyment were indulged in all present.

SEC.

Grand Rapids, Mich.

We have been enjoying a feast this month, from the fact that we have the pleasure of having Jennie B. Hagan with us. Every lecture since better than the last. A great deal of interest is manifested, and great good will be done. My pen stands still when I attempt to write these things, and can only say that I am filled with gladness and thankfulness for every true worker that comes to ably hold up and represent Spiritualism where so much has been misrepresented.

Miss Hagan desires week-day engagements in this vicinity.

Yours for truth, REV. P. J. JOSELYN.

The best and surest dye to color the beard, black or brown, as may be desired, is Buckinham's Dye for the whiskers. It never fails.

The pastor came down from the pulpit and went to the pew where his wife was sitting.

"Martha, send Johnnie home at once to get the sermon that I was going to preach this evening on the 'Doom of the Unrighteous.' He'll find it in the desk in my study."

"What is the matter with the sermon you was going to preach this morning?" inquired his wife.

"It's from the text, Suffer Little Children, and so forth. It won't do at all this morning. There are three women here with crying babies."—Chicago Tribune.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhea. 25 cents a bottle.

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Ladies' Department.

Written for The Better Way.

"Post Script."

BY ALLIE LINDSAY LYNCH.

On this little spot.

What can I tell you that I have not?

You know I miss you in the home—

I've told this o'er and o'er—

Smiling face in at the open door;

I raise my eyes expectant, with wish to see his

that shine,

Alas! 'tis empty space greets mine.

Again I'm hungry-hearted,

And sighing whisper low—

Go, tender thoughts, out into space,

Oh, to my boy go!

Bid him be brave and sorrow overcome.

Be ever all that's good, bid him come home.

Home to the heart that feels a lasting love,

The heart that seeks his own to improve

In virtue; and to cheer in hours when

A feeling of depression doth upon his heart de-

scend.

Home to the heart that interest feels

To see his deepest nature unfold;

A man I'd have him, so noble and grand,

So humane that none shall ever see his virtue

wane.

"Tis thus I'd have "my boy"—

Mine only through an interest that awoke

When homeless came he to my home,

And all the months that since have passed

Did add the interest stronger to become,

Until, had I a son, of earth,

I ne'er could love my boy much more

Than you to whom I write these words;

Mine own in summer land doth live,

And share with you, dear youth.

Transcribed for The Better Way.

THE SPIRIT WORLD.

BY H. E. BEACH.

A communication, given through the mediumship of Mrs. H. J. Horn, by Prof. Cromwell Fleetwood Varley in 1883. Taken from Mrs. Horn's book, called "The Next World Interviewed—Astronomical Origin of Spiritual Phenomena."

As I am told that this book is not written for the purpose of establishing a creed, but to reveal individual experience and opinions of life, in the spirit world, I will give my views thereof. From observations I have made during the short time I have dwelt in the spirit spheres, I will state that I have discovered that there are several magnetic belts encircling the earth, similar in general appearance to the belts that surround the planet Jupiter. These are inhabited by the worst class of spirits who pass from earth daily and hourly by earth-bound spirits, and by those who are held by ties of affection to friends on earth. Beyond these zones, I have been informed by exalted spirits, there exists outside of the earth's spirit sphere a vast spirit world, traversing the innermost heart of space like a comet, emitting a vaporous spirit light, like the nebulous trail of a comet. This grand spirit world pursues its course through trackless space, making its circuit and reappearing in the earth's atmosphere every two thousand or eighteen hundred years. When its sublimated magnetic strata touch the earth, disturbances—both spiritual and physical—occur. The planetary system becomes agitated by the vicinage of this strange magnetic orb. The earth quakes and trembles, the sea recedes from its bounds, volcanic mountains pour forth fire and smoke and melted lava, while whole districts of the earth are swallowed up by the sea, and new islands are formed. Earth grows spiritually excited, and ghosts become visible from the projection of the spiritual magnetic aura into the earth's atmosphere. The human mind becomes disturbed to explore anew the mysterious realm of spirit. Theological disputes and discussions as to the soul's power of prolonged existence after the decay of the visible body become rife. Preternatural sounds are heard, strange agitations occur in the human frame, and a feeling of doubt and suspense prevails over humanity; a general feeling of breaking up of some stupendous disruption occurs; revolutions and wars break forth from the disturbed spiritual condition. The vague perception of spiritual harmonies, that the proximity of this sublimated world produces, gives rise to dissatisfaction with the prevailing order of human life. A desire to obtain a more balanced relation between the physical and spiritual condition of man, results in disorder and unrest.

1800 years ago, when the spirit comet reached earth in its periodical flight, Christ, the great medium or mediator, as he is called (the meaning is the same) was born. The radiant star seen in the east by the wise men was the magnetic light thrown out by the spirit sphere. Jesus, feeling and knowing the vicinity of this spirit aura, predicted a new heaven and a new earth. Spirits met him on the mountain heights, and walked with him in the solitary olive groves. He became one with them. He prophesied, he raised the dead. Perceiving that the rites in the temple, instituted to spiritualize the people, had become a dead letter—a mere matter of form—and that the people were perishing for heart food and soul bread, and that the sacrifice of bulls, rams and goats to the Spirit God did not reach into the heavens, but had become a cloak to hide gluttony and evil doings, and that the observance of church laws was more enforced than kindly deeds or soulful actions, he commenced his spiritual teachings, and strange phenomena occurred in his presence. The earth was disturbed at his crucifixion. After visiting purgatory, one of the spiritual belts encircling the earth, he ascended into the heaven or grand cometary system, that

was at that time still within the earth's view. Thirty or forty years is the time that this heavenly visitant remains contiguous to earth.

In the present century the spirit comet has appeared, and has been accompanied with decided advance in spiritual science. Instead of in the East, in America has the influence of this great spirit body been felt. The secrets of the Egyptian sooth-sayer have become universally known through Messner, and the number of intermediaries has increased in proportion. The trail of the spirit comet is passing out of the earth's atmosphere. Marvelous spirit inventions have been developed on earth, projected from the spirit world during the last thirty years, which is the time required for this enormous nebula to pass through the earth's atmosphere. As it recedes it agitates the air with its vanishing wave, but soon it will enter the fields of eternal space, and mankind will wonder what has become of their ghostly visitant. The spiritual phenomena will gradually subside, but like the receding wave of the ocean, they will have placed the race on a higher plane than it occupied before. A new religion will take the place of old theology, and the final development of men into gods, knowing good from evil, and the encompassing of the whole earth with knowledge, as the sen covers the sands of the ocean's bed, will result. I say the phenomena will subside, but the spirit guardians, and house spirits also, dwelling in the belts surrounding the earth, will remain here to protect and educate the spiritual nature of man.

Besides this periodical incursion of spiritual beings from the spirit comet world, there occurs the more frequent inroads of lesser spirits from the belt that spans the globe. Those spirits are in a state of progressive development and change, and join the vast army in the higher sphere when they have gone through a necessary earth experience. They are made up of the general mass of mankind who daily pass from earth in the order of nature. A perception of the inter-relation of the spirit world with earth has existed since man's life on the planet began, but as the generality of mankind were occupied in exploits of warfare or in cutting down the wilderness and founding of empires and kingdoms, a few individuals were set apart as priests to investigate the spiritual phenomena. A class of persons whom my friend Zoellner terms intermediaries or mediums, revealed the mandates from the invisible world to those whose physical condition prevented them from receiving the information direct. Discovering that by fasting and concentrating their minds on certain forms they could receive this inspiration, the learned formed a clique to hold these mysteries from the common people, and retired into seclusion, so as to enhance their knowledge and guard it thus from becoming common property.

Nearly 1800 years previous to Christ's advent, in the golden days of the Egyptian, Grecian and Jewish period of maturity, the same phenomena occurred during the visit of this spirit comet. Spirits walked and talked, and partook of food on the earth visibly. The oracles were active, prophets and sibyls abounded, and the spiritual influx upon the earth resulted, as it ever does, in humanity taking one leap in advance in civilization. Tribes and nations that had lived as the wild beasts became spiritualized. Arts and sciences flourished, inventions were born, discoveries made, and a new religion was founded. Men ceased to worship crocodiles and bulls and adored an invisible, protecting deity.

So back through time can be traced the action of this periodical spirit visitor, elevating mankind by the influence of its aura, and by the proximity of progressed spirits. So also in the future centuries from to-day; from 1900 will this winged spirit world return from its mission to other earths, and for a period of years hover over the globe, disseminating light and spirituality.

Written for The Better Way.

Nationalism.

BY JANE D. CHURCHILL.

"Come unto me all ye that are weary and heavily laden, and I will give you rest."

This is the invitation that Nationalism extends to all. Not to the poor, despised toiler alone is it given, but to each and every one, for there are none in the present state of society but are weary and heavily laden. Even the millionaire is weighted down with the load of his riches; he must be ever on the alert to guard and protect it; he is bowed down with cares and worries concerning it. Many are they among those possessed of wealth who would gladly lay down their burden, but caste and position forbid; they must bear their gilded load, that is none the lighter for being gilded. And so they struggle on through life as unhappy and miserable as the most wretched of the poor. To be sure, they do not suffer cold or hunger—they are well fed and clothed, and have all the luxuries that money can buy—but fear of mind is stronger, and they cannot enjoy the comfort and blessings that their riches bring. To these, also, does Nationalism bring its message. It says, come unto me and find rest, and with it the opportunity to cultivate your higher natures. Nationalism is the friend of all classes

and conditions of men; it would bring peace and happiness to all. It knows no high nor low in it, all are members of one great, universal family, all meet within its sheltering fold upon the grand and sublime principle of the brotherhood of humanity, and forever acting upon that principle in all the affairs of life, Nationalism, which is humanitarianism, takes the burden from the weary and heavily laden, and gives them peace and rest.

When earthly pleasures fade and flee,
Where clouds of care obscure the flight,
Uplift thine eyes, O man, and see
The long, sweet day beyond the night.
—Alice Carey.

ON OLD AGE.

Oliver Wendell Holmes, in July Atlantic, says:

"I was a little over twenty years old when I wrote the lines, which some of you may have met with, for they have been often reprinted:

"The mossy marbles rest
On the lips that he has prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb.

"The world was a garden to me then;
It is a churchyard now."

"I thought you were one of those who looked upon old age cheerfully, and welcomed it as a season of peace and contented enjoyment?"

"I am one of those who so regard it. Those are not bitter or scolding tears that fall from my eyes upon 'the mossy marbles.' The young who left my side early in my life's journey are still with me in the unchanged freshness and beauty of youth. Those who have long kept company with me live on after their seeming departure, were it only by the mere force of habit; their images are all around me, as if every surface had been a sensitive film that photographed them; their voices echo about me, as if they had been recorded on those unforgetting cylinders which bring back to us the tones and accents that have imprinted them, as the extinct animals left their tracks on the hardened sands. The melancholy of old age has a divine tenderness in it, which only the sad experiences of life can lend a human soul. But there is a lower level—that of tranquil contentment and easy acquiescence in the conditions in which we find ourselves; a lower level, in which old age trudges patiently when it is not using its wings. I say its wings, for no period of life is so imaginative as that which looks to younger people the most prosaic. The atmosphere of memory is one in which imagination flies more easily and feels itself more at home than in the thinner ether of youthful anticipation."—From "Over the Teacups."

Written for The Better Way.

Evening Thoughts.

BY MRS. L. A. COFFIN.

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life and lets him fall
Just in the niche he was designed to fill."
—Cowper.

What stillness doth reign, all nature is hushed
The waters are lulled to repose,
The moon, far above, moves silently on,
And round us her glowing light throws.

The stars, overpowered with the glorious light,
Appear to recede from our view,
To cease their bright twinkling, and thus seem
To say—
anon will I show forth anew.

Thus it is when men sees others extolled
For talents, or riches, or fame,
For mechanical arts, or pencilings rare,
Forgetting their power's not the same.

If the niche here designed, should chance be
too small,
Let us fill it with patience and grace,
For each has his part in life's drama to act—
Each has his appropriate place.

Marie Bashkirtseff's mother, whose grief is morbid, spends much of her time in the cemetery of Passy, near the entrance of which she has placed the monument erected to her memory. The tomb of the young artist is more like a home than a grave. In a little chapel open to view are the girl's rocking-chair, writing table and favorite books; on the wall are inscribed in letters of gold the subjects of her paintings. The only picture is a life-size portrait of the deceased, hung above a flower-covered bier, before which a lantern burns day and night.

Mrs. Grant has all the love letters written to her by the General, the Lieut. Grant. Of them, Mrs. Grant says: "My soldier lover was in and about Mexico for four years, including the war. Every mail brought me a letter—every one of them full of sweet nothings, love and war, and now and then some pressed leaves and flowers. Some were written on drumheads captured from the Mexicans, and others on sheets of foolscap, folded and sealed with red wafers. I read each one every day until the next one came. I have them all."

A niece of J. Fenimore Cooper is a member of the Bellevue Training School for nurses. She is a tall, graceful brunette, who has been studying in the surgical ward, and is said to show a refinement and a sweet presence that are more potent than medicine in treating the sick.

Human nature will manifest, or outwork, its inborn instincts in some way despite all possible restrictions.—Reconstructor.

The noblest and most useful lives are made up of small acts well done.

Home.

Home—it is a little world, it has its own interests, its own laws, its own difficulties and sorrows, its own blessings and joys. In it is the sanctuary of the heart, where the affections are cherished in the tenderest relations—where heart is joined to heart, and love triumphs over all selfish calculations. It is the training school of the tender plants, which in after years are to yield flowers and fruit to parental care. It is the fountain whence comes the streams which beautify and enliven social life.

If any man should have a home, it is the man of business. He is the true workman of the community. The mechanic has his hours, and when these have run their course, he may, ere the day closes, dismiss all anxiety as his labor ends, and seek the home circle. Comparatively little has been on his mind, and not much more on his physical system, as he learns to take all easy. But the man of business is under a constant pressure. He is not a ten-hour system, with an interval of rest, but he is driven onward and onward, early and late, without the calculation of hours. He must be employed. In the earnestness of competition, in the complexity of modern modes of business—in the solicitude dependence on the fidelity and integrity of others—he has no leisure moments during the day.

With a mind incessantly under exciting engagements, and a body without its appropriate nutriment, he may escape from his toils to seek its quiet and its affection and confidence.

MEETINGS.

Dwight Hall, 314 Tremont street, opposite Berkeley building, at 8:30, with singing circle at 11 a. m. Good speakers and mediums. Music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel, 200 Broadway, N. Y. Sec. The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and 9:30 p. m. Dr. W. A. Hale, and speaking mediums. Music, Dr. W. A. Hale. Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 615 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Matthews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sunday at 11 a. m. and 8 p. m. W. J. Rand, Sec. The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 200 Fulton st., where all are welcomed. Daniel Coons, Pres. The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Mulberry streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres. A conference meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, 200 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. S. Smith, Pres. Spiritual Union, 301 Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres. Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 284 Franklin avenue near DeKalb.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 4 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 15 cents.

The Spiritual Progressive Society meets at English Hall, 62 Marshall avenue, every Wednesday, on the first and third Sunday of every month. American Health College. Free college. Full instruction. Prof. J. B. Campbell, president. Published his superior Vitapathic system and erected his college, now furnishes college instruction free of charge. Students receive a diploma. Free at the American Health College, Fairmount, Cincinnati, Ohio. Also Sunday free religious meetings for everybody.

CHICAGO, ILL.

Medium Society, Douglas Hall, Thirty-fifth st., near Indiana avenue, every Sunday at 8 p. m. Progressive Spiritualists, Bricklayers Hall, 83 South Peoria street on Sunday at 8 p. m. People's Society, Bricklayers Hall, 83 South Peoria street, at 2:30 p. m.

Martin's Hall, 350 South La Salle street. Mrs. Cora L. Richmond will lecture at 10:45 a. m. and 8:30 p. m. Tuesday, Oct. 18. Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

51th Avenue Hall, 116 Fifth avenue. Meeting at 8 p. m. every Sunday.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows Hall, 518 Main st.

ST. WORTH, TEXAS.

The Ladies' Spiritual Society has been organized. The first meeting will be held every Wednesday afternoon. W. H. Rollins, 908 East Fifteenth st.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 8:30, at Mansion Hall, corner Washington and Alabama streets. Meetings beginning at 7:45. C. W. Cotton, President.

The Mediums' Home Society, 212 North English Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Halston.

MINNEAPOLIS, MINN.

Minneapolis Association of Spiritualists meets every Sunday at 10:30 a. m. and 8:30 p. m. Progressive Academy 10 a. m. and 8 p. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 611 1st ave. S.

NEW YORK, N. Y.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlors, 30 West Forty-eighth street. Mediums' meeting Tuesday 8 p. m. The Psychic Research Society meets every Wednesday evening at 8 p. m. at 222 Broadway and mediums always present. The public invited. J. H. Snipes, president, 29 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:30 and 7:30 p. m. at Adelphi Hall, corner Third and Spring streets and Broadway. Good speakers and good music morning and evening. First meeting in the afternoon.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner Eighth and Spring streets. Key-stone Spiritual Conference meets every Sunday afternoon at 2:30 at the north corner of Spring and Arch streets. Dr. J. B. Lowthman, Pres.

The Second Association of Spiritualists meet at Third and Arch streets. Dr. J. B. Lowthman, Pres.

PITTSBURGH, PA.

The First Spiritual Church of Pittsburgh has lectures every Sunday morning at 10:45 and in the evening at 7:45. Dr. J. H. Lombey, Sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Masonic Hall, at 2:30 and 7:30 p. m.; Lyceum at 1 p. m.

PORTLAND, ME.

The First Society meet every Sunday at Williams Hall at 2:30 and 7:30 p. m.

SARASOTA, N. Y.

The First Society meet every Sunday morning, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in the evening at 244 Central Avenue, between Broadway and Third streets. Ladies' society and supper every Thursday. Progressive Spiritual Association No. 2, meets at 244 Central Avenue at 7:30 at Kingston Hall, Third street every Sunday. Entrance on Fulton street.

WILMINGTON, N. H.

The Association meet every Sunday evening at 7:30.

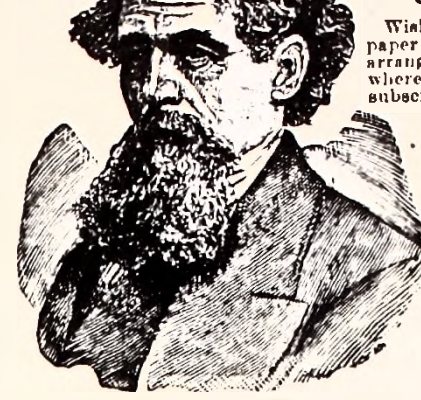
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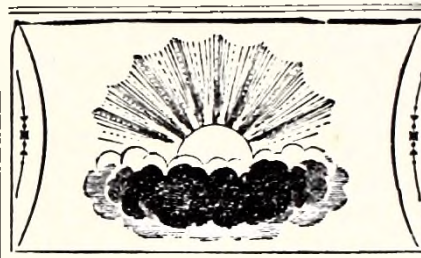
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(Continued.)

"Well then, let us talk in that language; I was born and educated in the South of France, and I never have learned to speak English very well; we always talk French at home and I can express myself much better in that language."

We give a free translation of what was further said. The woman began:

"Dr. Harvey, I know the secret of your parentage, but in that secret there are involved interests to me dearer than life. The proof is in a great measure backed up in that watch chain. I can alone show how it can be unlocked. I have done you a great wrong; but it will be of no advantage to any one to have my errors made public. Innocent persons are involved as well as myself. Now then, before I proceed I must exact from you a solemn pledge on your honor as a gentleman that no harm shall come to me from the disclosures I am about to make: are you willing to make this pledge?"

"Yes, no harm shall come to you so far as in my power to prevent it. You may depend upon my confidence."

"Well, I shall trust you fully and will proceed with my story. I will not have time to tell all to night. But I am visiting friends in Jersey City and will try to steal away to tomorrow evening and finish up my story; I will try. My name is Miss Frisbie, and my home is in or near Troy, in this State. My husband is a good man, a Frenchman of some property and influence. We have five children of the ages of from nineteen to ten years. You see one reason why I have pledged you, doctor. I never saw your mother, but I had her picture in my possession for more than twenty years. The watch and chain belonged to your mother. She died at the time of your birth. I came to this country six months later. Your birth and your mother's death occurred thirty-three years ago to-day, March 4th. This, then, is your birthday; you are one year older than you have called yourself. One year after your birth you were cursed with a stepmother. She is still alive. I came to this country a poor, French girl, and she was a French woman from my part of the country. I became this woman's servant, and she in some respects was very kind to me. She taught me all of the English language I know. She soon gained a wonderful control over me. I could hardly resist her in anything she wished me to do. I was easily pledged to keep her secrets. I knew she was a bad woman in many different ways, but still I was perfectly fascinated with her. I hardly was acquainted with anybody else. She gave me plenty of money, and I somehow felt as though I ought to do just as she said. I am not justifying myself, doctor, but only telling how I then felt. This woman hated you when she first married your father. I had the care of you some of the time. It was a terrible thing I promised to do, but I promised to put you out of the way for a thousand dollars in money and that watch and chain. I never meant to do it but I wanted the money and I agreed to leave the country and never come back again. This all was to be done while she and your father were away somewhere in the old country. She had a boy of her own about twenty months younger than you were and she wanted you out of the way that he might have all your father's property. Now I declare before God I never intended to do as I promised; but I pretended I had. I took the babe in the first place to a French woman and told her it was my child, and hired her to take care of it a few weeks and keep my secret. When your father and his wife returned I told him that a gypsy woman had stole you and carried you off, but told your stepmother that you were dead. A few days later a laborer found a dead baby about your size, partly decayed, and I told my mistress it was you, and she believed it and believes it still. Your father believed the same as long as he lived—he believed the gypsies killed you. But the gypsies were never found. That baby or its ashes now lies in the family tomb. The woman who cared for the child during all that time is alive and well, and lives near me. But, although we are now well acquainted she has no suspicion that she ever saw me when a girl. But she well remembers the circumstances and has told me the story.

[To be Continued.]

THE CHURCH AND SPIRITUALISTS.

To the Editor of The Better Way.

In THE BETTER WAY (No. 11) Moses Hull gives expression to his ideas of the church and Spiritualists, which ideas are offensive because of their severity, and therefore I would ask the privilege to criticize the same.

He says pleasant things of the churches and hard things of his own brethren. But any one who will take the trouble to examine his sayings of a few years ago against churches, preachers and their theology, will be of the opinion that he is as sincere in his opposition and denunciation of them as any other Spiritualist. They then regarded him as their worst enemy. He could make them tremble.

But now he exhibits great commis-

eration for them; and we wonder if they will believe he is sincere now. Only a few months ago, in THE BETTER WAY, he said some hard things of churchmen and their doctrines. Mr. Hull has changed wonderfully, and there is a wide contrast between his past and present sayings. He is now "trying to find out how much truth can be found in the Bible and the churches," and intimates that he is going to stop "trying to organize and put in working order that chaotic maelstrom of humanity known as Spiritualists." We will try and remember that, but really that is hard on Spiritualists, particularly those who do not agree to his notions of organization, and whom, he further says, "are better at living and fattening on the supposed mistakes of others, than they are of taking hold of any general work for the amelioration of humanity."

Possibly he may thus chastise Spiritualists until they fall in with his ideas of organization, to keep him from going off to operate among the churches.

He further says: "Even many of our conferences are little more than debating clubs, where those who suppose themselves to be intellectual gladiators practice their prowess upon each other."

What does he call it when he indulges in the practice himself? We venture the assertion that if the said "gladiators" at our conferences would march right in the line of his own plans he would not abuse them so severely.

Mr. Hull calls us "sectarian Spiritualists," and finally says: "I would prefer to work with a Christian Alliance rather than a set of carrier birds, whose religion consists mainly in denouncing the churches and then sailing off into everlasting platitudes about our glorious philosophy." Good-bye, Moses. Where shall we find you in a few years hence?

A. H. NICHOLAS.

Written for The Better Way.

THE MISSION OF SPIRITUALISM
VERSUS SPIRITISM.

BY E. N. RICHARDSON.

In the contest between Spiritualism and Spiritism the world has been slow to recognize the fundamental principles at stake. The church is not alone in denouncing Spiritualism as a hindrance to moral progression, and all from ignorance of the distinction made between Spiritualism and Spiritism. Spiritism, as I am taught, is a fundamental law of life, co-equal and correlating in its infinitude, and not an entity in the sense of individuality, but atonement with the oneness of the universe.

The various charges made against Spiritualism are attributable to Spiritism, the works and deeds of individuals, and of which Spiritualism should not be held responsible any more than Christianity for the crimes committed by individuals professing the creed. Spiritism is as eligible to the earth life as spirit, and should not be construed in any other light. And Spiritism is not confined to the realm of disembodied spirits alone, but those of the flesh as well. Mind thinks and acts in the more refined materials, and the inharmonies and discords of the flesh are the results of Spiritism or individual spirits, ignorant of the co-temporal laws of their being.

Spiritualism seeks to annihilate space, Spiritism to environ. Spiritualism is motive power propelling good for all, Spiritism is transient, the feeding of one soul. We may stem the tide of principle for awhile and grapple with policy; we may knock at the door of fortune and gain admittance, filling our coffers with worldly gain; we may smile at adversity and disrobe our sorrows upon others, but the tide will at last overleap our strength and bear us out to sea, crushing us like a frail cockle shell in the tempest's grasp.

There is a law in life which seeks to rule and dominate all the oneness of the universe, and he who keeps pace with its pulsating tread is of the spirit and will prosper for all eternity. To surround one's self with luxuries gained by overtaxed strength and in violation of unfolding law, will entail misery and multiplied sorrows. The yielding up of accumulated gain is but the unloading of that which other conditions demand of us for sustenance to their growth, while we receive from those in other states of existence. Houses without roofs are sundry shadows, casting ghastly phantoms upon the fair earth. Men of spiritual influence are like stately mansions, appealing to the beauty and admiration of the soul.

He who would prosper must have patience, conforming to the laws of his being, building in accordance therewith. Vibratory motions are the fundamental principles upon which the human structure rests, and to harmonize them is the soul's mission.

To think is to act; to act is to build; to build is to become at oneness with the universe, therefore, let us build in accordance with will force. He who attempts to build without structural masonry is as one breasting the mighty waves of an angry sea, sinking at last beneath its waves to rise no more on earth.

Grasping fortunes momentarily is an art, not lost in all the ages past, but perpetuated by those of a more temporal nature. It comes of knowledge and foresight. It is keeping pace with the tide, the building with a knowledge of laws.

But fortunes gained and lost in a day are those born of a spirit's brain, not comprehensive enough to save it, it is an illegitimate birth, and consequently must perish. The tendency of the day—especially those seeking spirit communion—is to how can they grasp immediate wealth. By what hocus-pocus plan can they become possessors of large and speculative fortunes, and, invariably to their sorrow, are they advised by spirits both carnate and decarnate—of such is Spiritism. Spiritism does not predetermine but says build in accordance with your existing surroundings; build upon the solid rock of eternal truth, and fortune will be drawn to you like the magnet to its pole. Spiritism is egotistical advice, measured by the brain of a novice. Spiritism is the universe, speaking to us of our existence, unfolding the possibilities contained within, leaving us free to act at our willing.

Spiritism confounds law with selfishness and upbraids human destinies, filling the soul with dark forebodings. Spiritism gleams the one bright star, the sun of human happiness, shedding its rays of gladness, illuminating the pathway of weary feet, pointing to a higher and brighter light for the energetic soul. Then let us not confound Spiritism as Spiritism, but wrest it from a misleading mind and place it where it properly belongs, in the heart of every human soul.

An Electric Plant.

A remarkable plant has lately been discovered in the East Indies, according to a communication to the *Pflanzenbeurtheilung*, which possesses a very wonderful magnetic power. If one breaks off a leaf of the plant he receives an electric shock. At six meters the magnetic needle is influenced, and the agitation of it increases the nearer it is moved to the plant. The power of this mysterious influence varies always according to the hour of the day. It is most strongly developed about two p. m., while during the night it is almost nothing.

In stormy weather the intensity increases to a striking degree. Under the influence of rain the plant appears dead, while during a thunder storm it hangs its head, and is then without power and activity, even if it is protected by some covering. If at this time a person breaks off a leaf the hand does not feel the slightest electric shock, and the magnetic needle is not influenced in its immediate neighborhood.

A bird or insect is never seen to alight on this plant; instinct consequently protects it from instant death. It should be still further observed that where the plant grows no sort of magnetic metal has been found, a proof that the electric power is exclusively confined to the plant itself.—*Spiritualistische Blätter*.

How They Testify.

The human soul, then, having no parts, must be indissoluble in its nature by anything that hath not power to destroy it.—A. Baxter.

That all thinking substances are distinct from matter, from whence it necessarily follows that the soul of man is a spirit, or a simple invisible being, and consequently immortal.—Descartes.

Now, if no material substance can perish, and if all its real qualities are inseparable from it, much less can the soul, whose substance is an absolute stranger to composition, and whose qualities are much more one with the substance itself, be imagined capable of destruction.—Dr. Blacklock.

We are led to a belief of a future state by the love of virtue and by the abhorrence of vice and injustice.—Adam Smith.

Death is as necessary to the constitution as sleep; we shall rise refreshed in the morning.—Dr. Benj. Franklin.

The soul is that vital, immaterial, active substance or principle whereby man perceives, remembers, reasons, wills.—Lord Bacon.

The stars shall fade, the sun grow dim, and nature sink in years, but the soul shall flourish in immortal youth.—Joseph Addison.

TID BITS.

That infallible authority on language and grammar, the New York Sun, says a bridal couple "arrayed themselves before the altar." This is even worse than the exposure made by a young actress in "The Clemenceau Case." But where was the good Saint Anthony Comstock?—Phil. Press.

Don't argue with ignorant people concerning Spiritualism. If they ask for light, give it to them. But when they oppose it, it is either the vapors of a conceited stupidity or arguments borrowed from other fools like themselves. Intelligent people will give you a respectful hearing, and it is seldom without good effect.

Opportunity is the beacon light by which many are piloted to the harbor of success.

The Cincinnati Enquirer says: "Those prurient prudes of the Brooklyn schools who are in agony over Longfellow's poetry should read the Bible. They will find a few things that are calculated to make a thinking child stagger." It also wonders if those Brooklyn pedagogue ever read Heinrich Heine's *Reisebilder*, in which the following passage occurs: "Did you ever think of it that we are all naked under our clothes."

Await Their Call.

Dr. Dean Clarke in a letter to The Progressive Thinker, says:

Among many other useful things we have learned that the spiritual movement is unique, and unlike man-made institutions it is not and cannot be controlled by earthly managers.

Every ambitious mortal who has ever aspired to leadership, or who has attempted to direct or control the current of this vast stream of celestial origin, has found to his dismay that he has no control over that which is irresistible and seeks its own channels and course of distribution.

Emphatically true is it of this spiritual outpouring that "He that would be greatest among you shall be servant of all the rest," and such must be most willingly obedient to the behests of their only commanders, who are invisible to human sight. Many well-meaning people who have sought to do the best they could to advance the cause, have from time to time been clamorous for organization, "reasoning after manner of men" that, in order to accomplish the most practical work, a concentration of forces and a union of effort was as indispensable in this as in ordinary human enterprises. Thus far every attempt has come to naught but confusion, and those who can discern the occult causes have come to the wise conclusion that all such efforts have been premature, and that when the higher powers are ready for such a move they will inaugurate and direct it.

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Onset, Mass.

The following is an abstract of a lecture delivered by Prof. Wm. Baldwin, editor of *Light*, published in New York, at one of the afternoon sessions: It seems to me all things are but the expression of a lifetime. There is something in the rippling waters, the stirring of the leaves, the silent unfolding of the flowers, with their varied colors, that speaks to us; there is something in the human soul responsive to all this beauty without. The tendency with all thinkers is to study man. We look into the face of a brother or sister and we see an angel, no matter with what curtains the fatalities have caused human beings to shadow the real man. When we study the best education is the unfolding of our spiritual natures or faculties. To be told that things are true is one thing; to see for yourself is another thing. No words can depict, you must see for yourself. If you have not charity in your soul you are but sounding brass and a tinkling cymbal. We must ourselves be unfolded in order to know the truth that makes us free. So it is. We have people bowing down to the mythical, but that is not what we want; we want the practical truth; the truth that we can live by and the truth that we can die by; and if we would understand the highest moral truth we must unfold—be pure in mind.

Paul said: "The things that are seen are not made by those that do appear." Everything material is rooted in the spirit. The great ocean of spirit underlies the material things of this life. There is a great penetrating power that holds the rock together. But does it always hold together? No, it changes to sand and produces vegetation, and so on, and in all this work there is intelligence, and what is that intelligence but a law of mind. There can be no law but there is a method by which that law works; the more permanent it is the more grand it is. If it be an omnipotent power we ought to be glad that it is and works for an end. The ever present God is over all and in all and through you all. Paul declared an unknown god, and it seems we need prophets to-day. Will the mother drive the child away she has given life to? They who would give us a god that would damn little children are already damned themselves. The grandest thing for Spiritualism to-day is that it teaches the progress of spiritual beings when they pass over. You cannot practice falsehood and scud behind the stone wall and get away; for there is someone on the other side that sees it all. If we go with false minds to search for anything we will get deceived, and the man who cheats his neighbor will get found out by-and-by. That which you lack is lofty spiritual aspiration which you have needed to bring about harmony. Deal gently with the erring; do not denounce. If a person goes astray and you avoid that person you have used so much influence to drag him down. When the vulgar crowd were standing around the woman ready to pelt her, the Nazarene said: "Let him who is without sin cast the first stone," and they went away. The desire to get money to do good is a noble aim. I owe the best inventions I ever found to my desire to do good to humanity. If you have a desire to get money, do not say this for myself and family and no more, but to do good to all humanity, and you will become a city of light that is seated on a hill. King David says: "I trust in the Lord and do good." Now, there is a difference between trusting and being indolent. There is a certain degree of indolence inherent in some people, and that class say it is all coming out right; but faith without works is dead. Soul culture lies in doing good. The angels say "peace on earth, good will to men." There can be no good without doing good. Unfold your spiritual faculties, so that others will take knowledge of you that you are living a soul life, and not an outward life. Out of the heart are the issues of life. They are the wisest who listen to the suggestions that come in the struggles of life, and as life goes on that which appears small to-day is disciplinary. Everything in life is a spiritual tendency. Make this world transcendentally good by using the good that is in it. I respect all the natural feelings and good things, and we must be ourselves unfolded to understand them. I have no time to follow the idiosyncrasies and failings of my friends. I desire their advancement in all that is beautiful and true and good.

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TESTIMONIALS.
Cincinnati, Ill., July 28, 1890.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand illustration of our work.
MR. L. K. MASON, N. Y.—I am wonderfully pleased with the book.
MR. L. K. MASON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it in the clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.
These messages will be of interest to all students of psychic lore.—Golden Gate.

THE WEEKLY DISCOURSE,
A PAMPHLET
(Especially arranged for binding) Containing one of the Discourses given through the Organism of
MRS. CORA L. V. RICHMOND,
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WHAT IS LIFE AND WHY IS LIFE WORTH LIVING?

Continued from Page 1.

boats in common use, people will navigate the air as easily as they now navigate the waters. A child sometimes wishes for wings in order to fly. In a sense the wish will one day be satisfied, and that perfectly in one state of existence or another. This teaching may sound strange to many, nevertheless there is an inborn consciousness in every soul that one day or another all hopes will be fulfilled. A child cries because it is in pain, but the cry is an effort to vanquish pain.

Visiting other planets may not be even difficult of accomplishment in coming days. The renowned French astronomer, Flammarion, entertains decided opinions to that effect, and that illustrious gentleman is an exact student of modern sciences, and at the same time even a romantic Spiritualist.

All the soul's potencies will, here or somewhere, be brought forth and fully exercised. You have all read the "Arabian Nights Entertainment." Most people view these tales from a totally wrong standpoint, but when looked into aright, much will be found in them that is both interesting and instructive. These marvelous romances afford intense pleasure to children, on account of the profuse manner in which the power of human will is illustrated. The stories are really parables, and were regarded by Oriental teachers of old as tending to the edification of their audiences, as these tales were all intended to set forth the potencies of the human soul. In order that this work of teaching might all the more easily be accomplished, the lessons were given out in the form of historical representations, intended to convey some definite idea of the prospective and inherent possibilities of man.

The soul comes from the spiritual realm to express itself. For all practical purposes life becomes valuable and sublime, only when it is beheld in the light of spirit. If while living this outer life you simply ask for bread and butter, it is not worth while to perpetuate a miserable existence, but if while working through external avenues you can realize the true purpose of life, then you will know and feel that life is worth living, even on earth. It is the exclusive view of ordinary hum-drum existence that makes human life as hard as it is. The more Mary-like and less Martha-like we become, the more perfectly will our life appear to us, and work of a more perfect nature will then be performed. People wear spectacles to aid sight, and use trumpets for hearing purposes, but these appliances do not cure the defective eyesight or deafness. So long as you cover up your eyes with glasses and apply trumpets to your ears, so long will you retain old impressions as to poor eyesight and imperfect hearing. These articles may be of some superficial service, but you do not get any development in seeing or hearing by using spectacles and ear-trumpets, as crutches do not strengthen limbs or fashion them to symmetry. You may, no doubt, hear certain external sounds through trumpets that you cannot hear without them, and you may see certain objects through spectacles you could not discern without them, but we claim you derive no improvement in return for using such articles.

There is no real advancement for you so long as you rely on material aids, but when you throw yourself entirely on spirit, not only are you able to see and hear as before, but you are enabled to see and hear a great deal more than you did previously, for the important things of life are not discerned physically. By throwing yourself on spirit you do not simply get a limited measure of aid as with the use of spectacles, but you perceive very much that lies beyond the external, even a spiritual perception of things. To hear outwardly is not of the greatest importance. There is such a thing as having eyes and seeing not, and having ears and hearing not, which means perceiving nothing beyond matter. If people will put their work on a spiritual basis, they will find a worthy object in life.

We have often been asked whether the color of hair could be changed by thought. We always answer yes; it could be done, but what is there worth striving for in it? It would not be worth while to attempt any such a thing. There are at this time most vital and momentous questions demanding a solution spiritually.

The real and grand work of spiritual healing is not to do in a new way what can be done just as well by physical methods, but to do that which can only be accomplished by the spirit.

Only from the source of inspiration, from the fountain of spirit, can we overcome evil conditions and direct people's habits of thoughts rightly. The power of spirit is the only real potency in the universe. Spiritual healing comes as a spiritual redemptive and uplifting force. There would be no demand for spiritual ministrations if every one had been satisfied that medicine would heal. If people can go to the regular doctors, and the faculty could cure them of all their diseases, spiritual therapeutics are but superfluous, but when doctors cannot effect cures, cannot give the persons calling upon them any relief, then minds

are led to commence a study of spiritual resources and apply for aid accomplished only by spirit.

No amount of gold will make you happy, and no form of massage will reveal to you the life immortal; therefore, if you have suffered from bereavement and find no relief at the hands of earthly methods, we would earnestly direct your attention to the methods of the spirit. The power of spirit exists away over all other powers. It regulates all external conditions. The power of spirit exists and operates entirely in its own domain. It reveals its own nature, and demonstrates its mission to mankind in ways undiscovered by any form of physical research. In this one power is included the healing of the body, though its first manifestations are invariably in the kingdom of the heart.

The problem of life must remain unsolved forever if spiritual discernment does not solve it. Grief must forever remain unassuaged if the demonstrations of life immortal does not assuage it, and as on every hand, even the testimony of the unwilling is brought to bear upon the real cause of the bulk of sorrows, sickness and sins which are in the world to-day, and the case is made plain that unspeakable wretchedness, desperation and despair are the outcome of blind ignorance concerning the object and destiny of human existence; the one sovereign need of the hour is not more wealth, or even more intellectual culture, but what is above, of deathless importance, more knowledge of terrestrial experience, as viewed from the heights of spiritual realization.

The varied channels now open and widening every day, through which some knowledge of immortality is offered, or the safety valves of the human society at this hour, for were there no answers to the incessant cry of whither, even though the whence be veiled in deep obscurity, hope would depart from the earth, and the human family would perish of desperation, but thanks to the light which is granted, feeble comparatively though it be, the present crises in the world's history can be safely tided over, and when these few brief years of crisis shall have ended, then will the question no longer be asked, "Is life worth living?" for the beauty, sweetness, utility and joy of existence will be everywhere made manifest, and the blessedness of living will be the final reason given for there being any life at all.

SPIRITUALISM AND ITS PHENOMENA.

To the Editor of The Better Way.

I send you enclosed "A Prophecy and its Fulfillment," and wish to say a few words on the subject of the phenomena of Spiritualism and the Psychical Research Society.

If you place a piece of wood on a hot fire and it burns it to ashes, and you place a piece of asbestos in the same fire and it remains unconsumed, it proves, for all time, that wood will burn and asbestos will not, and one trial before competent reliable witnesses is as good as a thousand. There is no effect without a cause, and the causes that produced certain effects sixteen hundred years ago still produce the same effects to-day. Mediums, or prophets as they were then called, foretold many events that afterwards came to pass, and the case spoken of proves that the same thing occurs to-day.

This prediction was discussed freely from the morning of the 30th of August until to-day when the message was received of Mr. V's death. So many predictions have been verified in the past in our circle that we were not afraid but that this one would be also, and so talked of it freely. Mr. V. living in a distant village knew nothing of the prophecy, so it could not have any effect on him. Now fifty good competent witnesses at least will testify, under oath, that they heard this prophecy spoken of and that it was a matter of town talk that we had gotten word in our circle that spirits had informed us that Christ Varris, of St. James, Mo., would die on the morning of October 8, 1890.

And fifty more good witnesses, his physician included, will testify that he died on the morning of that day at the time predicted, and the operator at St. James and the one at Cuba will testify that the telegram informing Mr. C. of his demise was sent over the wires as predicted, by persons that knew nothing of the prediction.

Still more strange is the fact that Mr. C. was not in any way related to the family of the deceased, and was only a casual acquaintance—having once boarded with the family, and that years ago.

Now the Psychical Research Society can get positive proof of that phase of spiritual phenomena, by sending their American agent to this place and getting the affidavit of all these witnesses and thus settle the question of prophecy; and every other phase of the phenomena of Spiritualism can be settled the same way, if human testimony is worth anything.

Experiments are being conducted in the English Channel near Folkestone for the purpose of testing the geological structure of that portion of the sea bed upon which it is proposed to construct a bridge across the Strait of Dover. Thus far the sea bottom has been found very solid and suitable for the proposed structure.

Israelite, Hebrew, Jew.

Our broad national distinction gave us the name of Israelite in the time of our ancient greatness, and a gentleness to which all people may at some time in the long future rise, and then we may again, together with all God-fearing people, adopt the name of Israelite. Before our ancestor were, in a national sense, Israelites, they were Hebrews a name which was and is to-day a race of distinction. The word Jew is a narrow name, in use for our separate religious distinction. Nothing could be plainer to us. Hebrew refers to the race, Israelite refers to the nation, Jew to the religion.—Hebrew Journal.

PUNGENT PARAGRAPHS.

IT HELPS AWAY.
"Say, Uncle Abe, pray do you keep
The holy Sabbath day?"
"I tries ter, boss, but when night comes
Hit somehow gits erway!"

A young woman in New York has turned to a chocolate cake from eating too many caramels. Here is a hint to scientists who have never been able to solve the problem of human coloring satisfactorily. Primitive man in Africa may have eaten excessively of chocolate caramels.—Phil. Press.

Our own wild turkey has been successfully acclimated in Austria. There are great flocks of them in the forests belonging to Count Brenner.

Water that produces lather without soap forms Medical Lake, in Washington, our new state, near Spokane Falls. To produce the lather, all that is needed is to violently agitate the water, or rub it quickly on the hands or surface of the body. No fish or other living thing has been found in this lake.

Because life is not all sunshine must it necessarily be moonshine?

Some people are beginning to think that the Brooklyn school trustees have a corner on Longfellow's works, and that they are trying to get the gentle and pure poet's lines declared erotic—in other words, that it is a second Tolstoid wrinkle.

IT DIDN'T PAY.

Guest (at big hotel)—Where is the waiter I had this morning?
Head waiter—He's a busy, ah.
Guest—who had given the morning waiter a big fee, and doesn't want to repeat the operation—Can't you send him here?
Head waiter—No, ah. Fact is, ah, some miserable fool gub him such a big fee this mornin' that he's gone off on a drunk, ah.—New York Weekly.

It may seem paradoxical, but Leadville is filling the country with silver.—Atlanta Constitution.

KNOWLEDGE IS POWER.

Uncle "Rattus, are you afraid of ghosts?
Yes, I don't like 'em.
Well, I merely wanted to warn you that my chicken house was haunted.
Haunted? No, sah, 'taint. I done been dar'fore this, honey.—Judge.

Votes do not smell bad after they are cast—no matter how procured.—J. J. Ingalls.

Three-year-old George was with his papa in the barn. Seeing a pitchfork, he said: "Papa, is that what horses eat hay with?"

The entire population of the world could be provided for in the United States, allowing each person one and a half acres of land.

RELIGIOUS ENTHUSIASM.

Religious enthusiasm affects some people curiously. A devout woman in Alabama recently hurled a hymn book at the minister, making a center shot, then drove the congregation from the church, and, going home, attempted to kill her husband with an axe, as an offering to the Lord.—Kansas City Journal.

Nothing is more dangerous than an imprudent friend; better is it to deal with a prudent enemy.

The tower of the Philadelphia City Hall is now 335 feet high, yet on top of that 8,000 tons of iron and bronze are to be placed. There is to be a clock tower, the dial of which are to be 27 feet in diameter, surmounted by a statue of Wm. Penn, 37 feet high, and there will be numerous statues.

"There's one thing I've never quite understood about Adam and Eve," said old Mrs. Bankerson. "That is, who was the clergyman that married 'em?"

Schwartzbrod—Say, you waiter, dot roast beef was not right. Take it away.
Waiter—You said you wanted it medium-done.
Schwartzbrod—I know dot, but this was too medium altogether. Bring me some dot was not quite so medium.—America.

THE NEAR SIGHTED PARSON.

The parson's tones were full and deep, And soon his hearers were asleep; Each head was nodding on each breast In gentle, peaceful Sunday rest, And nodding each nodding head, The poor, nearsighted parson said, "I'm very glad that you agree In everything as well with me."

"Hypnotism is a great thing. I can hypnotize any one, and what I desire the subject to do he does."
"See here, professor," said the little tailor, "I'll give you ten per cent. on all the collections you can hypnotize out of my customers."
—Harper's Bazar.

A bishop once said: "My child, tell me where God is and I will give you an orange."
The child replied: "My Lord, you tell me where he is not and I will give you two."

It is reported that the petrified remains of a man have been found on Jack Creek, fifty miles from Rawlins, Wyoming. The body is that of a man seven feet in height and proportionate build. The find will be sent to the Smithsonian Institution.

BETTER THAN A MARBLE MONUMENT.

The floral offering sent by a front street firm to their deceased bookkeeper was a huge ledger with "O. K." inscribed across the open pages.—Phil. Record.

General Booth is autocratic. His mandates must be obeyed under penalty of dismissal from the salvation army. Had he the power to hypnotize the world he would do so and declare himself a god.

We don't know how much power Spiritualist mediums have, but if they can, we wish they would tell us whether Cain was our father or uncle.—The Ensign.

Winodagahs, the name of the omnibus woman's organization in Washington, has been unraveled into these elements:
Wife, mother, daughter, sister.—Boston Record.

MOVEMENTS OF MEDIUMS.

Address J. M. Allen at Liberal, Mo.
Address W. J. Colville, 574 Fifth Ave., N. Y.
Address Oscar A. Edgely at Newburyport, Mass.

S. N. Aspinwall is holding meetings at Minneapolis.
Mrs. Clara Field-Conant, lecturer, 210 4th St., Washington, D. C.

Mrs. H. B. Lake may be addressed at Worcester square, Boston.

Mrs. Emma Minor, lectures for societies. Address Clinton, Mass.

Hon. Sidney Dean serves the Worcester (Mass.) Society during November.

Mrs. R. B. Little is lecturing for the Temple Spiritualist society at Boston.

Dr. J. K. Nickless and wife are attending the Summerland Camp Meeting.

Mrs. Yeaw and Mrs. Banks occupy the rostrum of the Saratoga Society during October.

Mrs. Mary C. Knight-Lyman has been lecturing in Middlefield, Ohio. Address Fulton, N. Y.

Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass.

Mrs. Carrie E. S. Twing, mechanical writing and test medium, and speaker, Westfield N. Y.

W. P. Peck lectures for the First Society of Spiritualists of Springfield, Mass., during November.

G. W. Kates and wife may be addressed until further notice at 2234 Frankford Ave., Philadelphia, Pa.

The Independent Liberal Church at Greenwich, Mass., has resumed meetings with Mrs. Juliette Yeaw as speaker.

Dr. J. M. Temple, healer and platform test medium, is located for the winter at 544 North High Street, Columbus, O.

J. W. Fletcher will open his lectures in Brooklyn, N. Y., in November, at Conservatory Hall, corner Blisphor and Fulton Sts.

Dr. J. C. Phillips, the noted psychometrist, has located for the winter in Chicago. He may be addressed at 315 West Van Buren St.

Miss Nettie M. Holt may be engaged as a platform and test medium, by addressing her at 46 Kuxel St., Charlestown District, Boston.

Miss Jeanie B. Hagan speaks during October in Grand Rapids, Mich.; November in Washington, D. C. Address, South Framingham, Mass.

Edgar W. Emerson will lecture and give tests the Sundays of October for the Union Society of Cincinnati. Address him at 408 Baymiller street.

Rev. James DeBuchanan, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Bonne Terre, Mo.

Prof. J. W. Kenyon can be addressed at 40 Woodland St., Worcester, Mass. He is speaking in Alliance, Ohio, but will engage for October, January and February.

Mrs. A. H. Colby Luther speaks for the Medium's Home Society, of Indianapolis, Ind., the Sundays of October. She can be addressed at 131 East North St., that city.

Dr. A. W. S. Rothmel can be addressed, general delivery, Chicago, Ill., until October 15th. Parties desiring his services, North, Northwest or Southwest can address him as above.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by notices in need of first-class talent. Address as above.

Mrs. M. E. Williams, inspirational speaker and intermedium, has returned to New York City, and will resume her labors in the spiritualistic field. Her address is 232 West Forty-sixth St., N. Y.

W. R. Colby, independent slave writer, is now located at 443 Shawmut Ave., Boston, and is open for engagements to lecture and give platform tests in New England for the remainder of the year, and elsewhere for season of 1891.

Mrs. Georgia Davenport Fuller has been made secretary of the Lookout Mountain Camp Meeting Association. Address her at Lookout Mountain, Tenn., till January 1, 1891. Dr. Fuller will lecture after January 1st. Address as above.

Mrs. Myra P. Palmer, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Frank G. Wilson is prepared to accept engagements to lecture at places within 100 miles of Mantua, Ohio. Mrs. Wilson will furnish appropriate vocal and instrumental music for meetings. Will also engage for funerals. Address, Box 39, Mantua Station, O.

Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie H. Hull, or both, for one or more lectures, can secure their services for the last half of October or the first half of November by writing soon. Address, Portland, Oregon.

Lyman C. Howe speaks in Buffalo the Sundays of October; in New York the five Sundays of November, and in Philadelphia in December, and probably Mendville, Pa., in January. He will answer calls for week evening lectures at places accessible from these cities respectively. Is free to engage for February, March, April and May. Address: Fredonia, Chautauqua Co., N. Y.

Bishop A. Deas closed his engagements at Toledo, O., Sunday, October 5th. The remaining Sundays of this month he is engaged to lecture at Battle Creek, Mich. During December and January he lectures at Indianapolis, Ind. He would be pleased to hear from societies in the West for engagements; open dates November, February, March and April.

Mr. Lyman C. Howe will lecture on the Sundays of November in New York, and during December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauqua Co., N. Y.

Geo. A. Fuller, M. D., Secretary of Lookout Mountain Camp meeting Association of Spiritualists, will return East in January, 1891, after an absence of two years. He has the following engagements: February 1st and 2nd, Portland, Me.; February 15th and 22d, Worcester, Mass.; March 2d, Brockton, Mass.; March 15th and 22d, Norwich, Conn. He also has the following camp meeting engagements: From the first Sunday in July to the first Sunday in August inclusive, Lookout Mountain, Tenn.; from August 15th to 19th, inclusive, Sinitic, Conn. Would like to make further engagements. Address: Lookout Mountain, Tenn.

B. F. Poole, Clinton, Ia.—Dear Sir: After giving the Spectacles and Magnetized Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetized compound did so much for me that my eyes are in good shape now. I call them entirely cured, and your Magnetized Compound are perfection. May the good angels help you in the wish of your spiritualistic friend.

Mrs. A. M. Chapin, Norwich, N. Y.

Something of Extreme Importance.

The demand for knowledge has assumed proportions truly astounding. Our age has advanced and progressed to the time when

"Knowledge to their eyes her ample page,

Rich with the spoils of time"

Is unrolling herself everywhere. In the varying occupations of our individual capacity, as in the activities of our collective life, there is constant demand for it. Newspapers cannot supply it all. As high-priced encyclopedias are not within the means of every one, an eastern firm has placed at our disposal the Mammoth Cyclopaedia, which we will send to any address, postage paid, including a year's subscription to THE BETTER WAY for \$2.00. This is the same work we offered some time ago for \$1.00, but have reduced it in order to secure our old subscribers and those who will subscribe the benefit of this unprecedented offer.

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From the above brief summary of its contents, some idea of what a remarkably interesting, instructive and valuable work THE MAMMOTH CYCLOPEDIA may be seen. It is a work that will be found in every home, and it is a work that will be found in every school, and it is a work that will be found in every library.

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